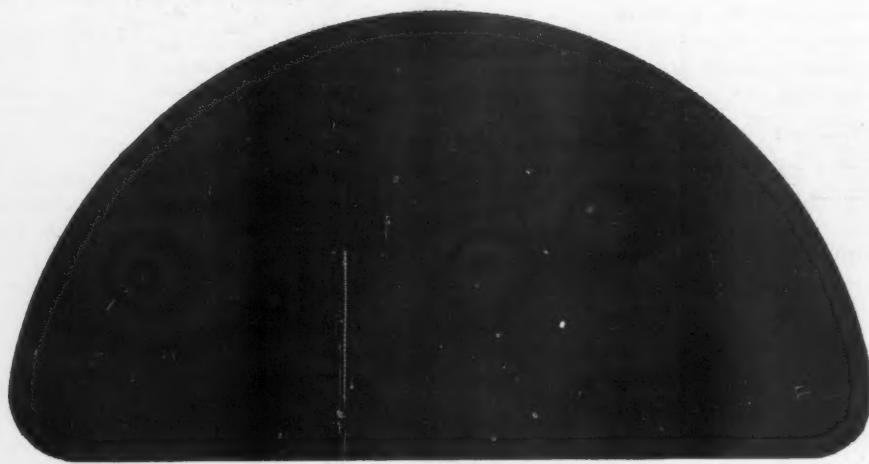


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BY L. C. McHUGH, S. J.

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NATIONAL CATHOLIC WEEKLY REVIEW
VOL. 105 No. 27 WHOLE NUMBER 2729

SEPTEMBER 30, 1961

OF MANY THINGS

News of the deportation to Spain of half the Cuban clergy had just come over the radio when I happened to pick up, almost by chance, Samuel Eliot Morison's *Christopher Columbus, Mariner*. He tells how on August 2, 1492, Columbus, with all his men, went to confession, received absolution and holy communion in the church of St. George in Palos de la Frontera, a little Spanish harbor between Seville and the sea. Down the river, next morning before sun-up, sailed the *Niña*, the *Pinta* and the *Santa María*.

Odd, isn't it, about the names of those ships? The *Niña* and *Pinta* were nicknames. We rarely hear the nickname of the *Santa María*. It was *La Gallega*, "The Galician."

Fidel Castro's father came from Spain's green and misty province of Galicia. He was always a *gallego* to his Cuban neighbors, and son Fidel himself is still so known today. Another *gallego* is General Francisco Franco of Spain. Ironic, isn't it, that one *gallego* should be sending back to another *gallego* the priests who symbolize the faith and traditions and values that came to the Caribbean in 1492 in a ship the sailors called *La Gallega*?

The *Santa María* never sailed back to Spain. She went aground—and "left her bones," as Morison says—on a reef off Hispaniola. Thus, symbolically, the faith was once and forever planted in Latin America. Fidel, whose Christian name enshrines the very faith he would now destroy, can deport every priest in Cuba. They will return. Do you recall the last lines of Graham Greene's *The Power and the Glory*?

T.N.D.

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Correspondence

Encyclical Discussed

EDITOR: I write in all candor and in some puzzlement. As an editor of *National Review* who is not of the community of the Catholic Church, I participated with my colleagues, Catholic and non-Catholic, in a discussion of *Mater et Magistra*, which eventuated in the editorial published in our issue of July 29. In *AMERICA* of Aug. 19, you saw fit to attack that editorial, not on the grounds of its substance, which is your right, but in terms of its congruity with your concept of how a Catholic ought to write and think on social matters.

It is not in my competence, of course, to enter the argument between you and other Catholics, although my knowledge of the history and doctrine of the Church would make me suspect that you are stepping beyond the bounds of humility and propriety in brandishing scarcely veiled innuendoes of ecclesiastical discipline in a secular argument. I am neither a materialist nor a Manichean, and I certainly do not deny the interrelationship of the spiritual and the secular, but in questions such as those under consideration in *Mater et Magistra*, there can be no direct, simple relationship between spiritual insight and secular analysis and policy. All spiritual insight can do is to inspire in men a use of right reason directed toward truth and good. I think, therefore, that however strong your liberal beliefs, you should have entered this discussion on its merits.

But this level of the problem rests between you and my Catholic colleagues. As a non-Catholic, I must ask you to retract or justify the tone you have taken toward an independent American journal and its editors. Retract it, I think you must, however, since I see no way in which you could justify it without confirming the worst fears of POAU. For this is, after all, a matter where, however great one's respect for the Catholic Church and for the man who sits in the seat which is the spiritual fount of Western civilization, there is great room for disagreement between men of good will.

I believe His Holiness' economic history is fifty years behind the developments of scholarship and reads like a paraphrase of *The Condition of the Working Class in England in 1837* [sic]; that his economic theory is simply intellectually wrong; I further think that the social and political judgment shown in the almost complete ignoring of the Communist threat is most disturbing, and this cannot be parried by

saying communism is not the subject of the encyclical. The fact of the matter is that John XXIII looked out upon the City and the World and did not speak of the greatest of social injustices in the World, the Communist empire, nor of its universally spreading tentacles that reach to the very heart of the City. Is it not possible to believe these things without courting your spiritual disapproval? Your secular disapproval I would expect, from many years of reading *AMERICA*, but I would not have expected your calling in the sanctions of faith against your fellow Catholics and thus implicitly scorning as beneath argument the beliefs of non-Catholics associated with them.

And another question. As a man deeply drawn theologically toward the Church, am I to believe that all I thought I had learned of the limitations of its discipline to essential spiritual matters, of the strictly limited power of the papacy when, as in an encyclical, it does not speak *ex cathedra*, is not true; that if I were to become a Catholic, I could not in conscience write the characterization of *Mater et Magistra* I have written above?

FRANK S. MEYER, Editor
National Review

New York, N.Y.

[Readers are asked to turn to p. 820 and the editorial "Magistra, Si," in which we comment at length on the questions raised by this letter.—Ed.]

Freedom in YAF

EDITOR: I feel that the point taken by "one of its collegiate critics" in your Comment "Who Gores Whom?" (9/2) is not well taken even though I am not now—nor do I intend to become—a member of Young Americans for Freedom.

YAF's purpose is the furthering of conservatism; it is an avowed partisan organization and prospective YAF members are not guaranteed a deciding voice in determining YAF policies and activities. One joins YAF because one already agrees with conservative principles and thought.

On the other hand, the National Student Association was set up to be nonpartisan in its general goals and in its membership requirements. It was to be partisan only in the sense that its members could determine, by democratic procedure, NSA's taking a certain stand on an issue.

DORIS M. SIECK
College of New Rochelle

New Rochelle, N.Y.

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KING AND CHURCH

by W. Eugene Shiels, S.J.

Shortly before America was discovered, the kings of Spain received an unusual grant from Rome. It was the royal patronage of the Church, the right to administer all religious affairs in Granada. The grant was soon extended to the Indies. This patronage produced excellent results in the establishment of religion overseas and in building and cementing the structure of empire. It deserved to be called "the most precious pearl in the royal diadem."

But the grant created an unnatural situation that led in time to a servitude of the Church to the State. Taken altogether it developed into a magnificent illusion, a Church subservient to a Crown that finally perverted the patronal function. History never gave clearer, more cogent warning against impropriety between religion and civil government.

The book aims primarily to present in full the documents that are basic to a study of the patronage, and in this to make clear just what was its origin and operation. These texts are woven into a narrative that spans the three centuries of the patronage.

W. Eugene Shiels, S.J., began his studies of the Spanish empire under Professor Herbert E. Bolton at the University of California, where he received his doctorate in 1933. Since then he has been teaching and writing in the same field. He is professor of history and chairman of the department at Xavier University, Cincinnati. He is an active member of the historical associations and an associate editor of *Mid-America*.

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Current Comment

Cubans Resist Tyranny

Did Fidel Castro think of Juan Perón, his Argentinian counterpart in dictatorship, the day crowds recently yelled "Down with Castro" in Havana? It was Perón's persecution of religion that brought about his fall. Fidel's increasing attacks on the religion of Cubans may lead him the same fateful way.

The shouting began when, on Sept. 10, some four thousand people gathered in front of a Havana church to protest the government's refusal to allow the traditional afternoon procession in honor of Cuba's patroness, Our Lady of Charity. ("Only before 9 A.M. this year," the arbitrary decree had said.) As the crowd set out for the Presidential Palace to manifest its frustration, soldiers were seen to throw down their weapons and join the marchers. But other troops and militiamen opened fire, killing a youth and wounding seven persons.

The state radio and newspapers immediately charged that a priest had shot the youth and that the rioting was all the fault of Bishop Eduardo Boza Masvidal, pastor of the church where the gathering had taken place. In an effort to sow terror, the government then rounded up 146 priests from all over the island—nearly half of those who remained—and deported them on Sept. 17. Among them were 46 Cubans, including the intrepid Bishop Boza Masvidal.

That same day another religious procession was broken up by club-swinging militiamen who had infiltrated the ranks of the faithful. Eighteen persons were injured, several seriously.

Foreign newsmen note that opposition is becoming stronger, not only to communism, but explicitly to Fidel Castro. The Castro myth is rapidly being exploded.

The UN at War

The death of UN Secretary General Dag Hammarskjöld in a Central African jungle on Sept. 18 was a tragedy in more than one sense. The world organization lost a dedicated public servant.

Mr. Hammarskjöld fully deserves the unstinted words of praise uttered by almost the entire international community at the news of the plane crash which cost him his life.

His tragic loss to the UN, however, was a needless waste. Had the UN not miscalculated, overstepped the bounds of its authority and sought to impose a political solution on the Congo by force of arms, the Secretary General would not have been winging his way toward his ill-fated meeting with President Moise Tshombe of Katanga Province.

Even in death, Mr. Hammarskjöld was on an errand of peace. His mission was to arrange a cease-fire between the beleaguered troops of the UN command and Moise Tshombe's Katangese army. Yet the very presence in Katanga of almost the full strength of the UN forces assigned to the Congo has not been adequately explained.

Ostensibly, the UN moved into the Tshombe stronghold to avert a civil war between the central government at Leopoldville and secessionist Katanga Province. Instead, the UN found itself with a war of its own on its hands as the Katangese bitterly resisted the UN intervention. To the majority of Katangese, the central issue in this latest Congo crisis is not the continued presence of Belgian "advisers" and mercenaries, as the UN would have it, but their right to disagree with, and remain aloof from, a central government which has not come up to their expectations.

... Dubious Operation

A united Congo is desirable. But how is Congolese unity to be achieved? Certainly not by force applied by the international community. The UN understood this a year ago when, in the exercise of its mandate, it ruled out intervention against one or other of the Congolese political factions. Paradoxically, the UN is being used today as a "tool" against the only strongly anti-Communist government in the Congo.

By contrast, the central Congolese government at Leopoldville is highly suspect. Perhaps "suspect" is too mild a word. In a speech on the Senate floor

on Sept. 9, Sen. Thomas J. Dodd (D., Conn.) pointed to the Reds in the Adoula cabinet and warned against the "coalition" government "so heavily weighted in favor of the Communists." The Senator has a point.

This Review has already remarked on Prime Minister Adoula's wooing of Antoine Gizenga. This Communist crony of the deceased Patrice Lumumba has become Vice Premier of the Congo. We expressed greater dismay over the choice of another Communist, Christophe Gbenye, as Minister of the Interior in charge of internal security—a post always sought by the Reds for obvious reasons. Our consternation has grown since we read the reports that the Adoula government has dispatched Elgide Bochely-Davidson to be high commissioner for Katanga Province. This man, as Mr. Dodd charged on the floor of the Senate, has been reported to be an agent of the Soviet secret police.

Such is the government that is being foisted on Katanga. Small wonder that, in the only province of the Congo where a determined anti-Communist stand has been taken, feelings against the UN are running high. They'll run as high against the United States once it is realized that we are footing 50 per cent of the \$100-million bill for this UN operation.

West German Election

Next to the untimely death of Dag Hammarskjöld, the worst setback of mid-September was the failure of the Christian Democratic Union to gain a clear majority in the West German Bundestag. In the Sunday election of Sept. 17 the CDU captured 241 seats as against the Social Democrats' 190 and the Free Democrats' 66.

Without a majority CDU is now forced to form a coalition. It has already rejected Willy Brandt's proposal for a tri-party national coalition and will try to get along with Erich Mende's Free Democrats. In the process Konrad Adenauer might have to go. His Minister of Economics, Ludwig Erhard, is being discussed as the likely successor.

At this critical time a weakened government could have an unsettling effect on Western policies toward the German problem as a whole. While our commitments on Berlin are certain enough, any

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negotiations we may be forced to enter would have to be related to the larger issues of the German question as a whole. We knew where Dr. Adenauer stood. We would not immediately be so sure of the acumen of his successor. The kind of confidence we had in *Der Alte* comes only with time.

The ousting of the Chancellor would certainly be greeted by the Soviets as a major achievement. Their propaganda machine has made him the symbol of their cultivated fear of Germany. With Adenauer's firm leadership a thing of the past, they could reasonably hope to weaken the bonds that now tie the West German Republic to Nato and the West.

From another viewpoint, of course, the results of the election permit the aging Adenauer gracefully to retire from office without loss of his prestige or his personal popularity. We hope, however, this will not be necessary. We would like to have the "Old Man" at the helm for a little while longer.

Gaol-Bird Russell

Mugwumps are accommodating birds. They can sit with their mugs facing in any direction—East, West, North or South. The choice, of course, has a decided effect on their wumps. In contrast, the breed of "sitters" that has been pecking away recently at the British government is not so adaptable. Their mugs turn only upwards in expectation of doom. And they commit their wumps to one cold position—on wet British pavements.

The king rooster of this sorry brood is 89-year-old Bertrand Russell. Years ago he was awarded the barnyard accolade for crowing loudly about free love. He later received a Nobel Prize for literature. But of late he has turned his attention to things political and is now a serious contender for the White Feather, which carries with it honorary membership in the society of Gaol Birds.

Last Aug. 9, in a letter to the editor of the British *New Statesman*, he displayed his perspicacity regarding the Berlin problem: accept Khrushchev's proposal for general disarmament sight unseen; recognize East Germany; refuse nuclear weapons to West Germany; acknowledge the Oder-Neisse boundary lines as final; try to get Mr. K. to guarantee free communication between West Germany and West Berlin.

For some years Russell has been dead against bombs. Last year he recruited a Committee of 100 (actually 107) from among the "intellectuals" to "sit" with him in protest.

At any rate, the rumble of the first Soviet explosion had hardly died away when Bayswater Road and the Soviet Embassy were immobilized by sitters. When our President announced his decision to test, they swarmed to the American Embassy in Grosvenor Square like grackles. Leader Russell was requested to pledge compliance with the city ordinances and refused. He and 31 of his flock thereupon went to jail.

Sunday School in Poland

Two months ago, the Polish Reds abolished religious instruction in the schools and made Marxism mandatory (Am. 7/29, p. 558). This unblushing violation of the 1956 Church-State agreement did not satiate their consuming ambition to monopolize youth. The Communists are now reaching out to close or control the Sunday schools as well—if they can get away with it.

The latest antireligious measure became known on Sept. 8 when the Communist newspaper, *Trybuna Ludu*, revealed the existence of an Aug. 10 decree of the Ministry of Education. In this order, catechetical instruction outside the school, even though carried on after normal school hours, was put under the control of local school boards. The content of the courses is subject to governmental supervision. Instruction is limited to two hours a week. Teachers must be registered and approved by the civil authorities. Members of religious orders may not teach catechism, while others may be excluded from this work if suspected of "anti-state tendencies."

What is the reason for this self-revealing invasion of the sanctuary? One cause may be the Reds' disappointment in finding that emergency Sunday schools, organized after the ban on weekday school instruction, have proved surprisingly successful and popular.

From the Communist standpoint the ultimate objective is plain: to ape the Soviet Union, where the criminal code prohibits the teaching of religion to those under 18 years of age. Judging from the vigorous protests of Cardinal Wyszynski and the strong attachment

of Polish parents to the religious formation of their young, the new plan is going to meet a strong wall of opposition.

New Communist Front

Time is running out on our domestic Communists. Justice Felix Frankfurter's stay of execution, granted after the Supreme Court's decision last June sustaining the Internal Security Act of 1950, expires next month. Unless the court agrees to a rehearing, the party will then have to register as a foreign agent.

Meanwhile, the comrades haven't been idle. Their tireless efforts to stir up opposition to the court's ruling roared to a big public-relations climax Sept. 23-24 at New York's St. Nicholas Arena. For this show, the party's favorite front, the Emergency Civil Liberties Committee, created a subsidiary organization called the National Assembly for Democratic Rights. Its sponsors hope, naturally, that the delegates to the New York extravaganza will return to their communities across the nation eager to stimulate grass-roots criticism of the court and raise money to finance legal maneuvers, mailings, radio and TV time.

Since the court divided 5 to 4 in the Internal Security Act case, the Communists don't regard their cause as hopeless. They have only to change the thinking of a single justice to reverse the writ against them. They know, furthermore, that a number of non-Communists question the wisdom of the court's decision on legal grounds. If they can persuade even a few of these to work with NADR, they will gain a respectability that may impress the court. A word of warning to those concerned ought to be sufficient.

Population Explosion?

It would happen just as the America Press (920 Broadway, New York 10, N.Y.) was issuing a new pamphlet called "The Population Explosion!"

During a recent New York meeting of the International Union for the Scientific Study of Population, this popular phrase was avoided. Experts felt that it was emotionally loaded and did not fit the facts.

World population is growing at about 1.7 per cent per year, but the human growth rate is slow compared to many others, e.g., automobile production. If

we extrapolate from current production rates, the earth's surface will be covered with asphalt and hopeless traffic jams long before prolific mankind can use up all available living space.

Perhaps we have all been too hasty in using a popular phrase which does not represent sober scientific facts but the alarmist fears of a certain segment of the practitioners of demography.

Granted that overpopulation may be a real problem in some parts of the world, the implications of this problem should not be discussed with a loaded vocabulary. The very word "explosion" carries overtones of destructive menace warranting emergency action. We simply do not know that this is the future character of the population expansion.

Every long-range demographic projection is a sort of statistical prophecy that may be suddenly nullified by some unforeseen factor, and we can think of several of them.

We promise to reform. Henceforth we shall refer discreetly to population growth and expansion. We shall avoid such expressions as "the population explosion" and the "population bomb." These phrases are not part of the lexicon of science; they are the slogans of a social movement.

Priest Becomes a Jew

Many a restless and tormented soul in search of God has found peace at last in the Catholic Church. Such, for instance, was the case of Orestes Brownson, who entered the Church in 1844. After Brownson became a Catholic, those who had followed his eccentric career of religious diletantism expected he would soon find some other outlet for his apparently insatiable quest for novelty. But the productive years that followed, culminating in his pious death, proved that Orestes Brownson had found what he was looking for.

So typical is the Brownson story that Catholics are liable to think this is always the way it goes. The story did not so end, however, for Kenneth Charles Cox, convert from Anglicanism who became a Catholic priest in Scotland in 1943 and six years later left the Church. Eventually, he was accepted by a rabbinical court as an Orthodox Jew. Now known as Abraham Carmel, the former Anglican-turned-Catholic toured the United States last spring to tell this

country about his acceptance of Judaism.

The true dimensions of a man's burning quest are concealed in the deep recesses of conscience, where intuition and grace carry on their inscrutable operations. Such stories are always dramatic, even in their incompleteness, no matter how they are told and no matter how they end. In the case of a priest who became a Jew, it is particularly hazardous to judge, especially since everything happened so recently. The life of Abraham Carmel reveals inevitable paradoxes. He came to Catholicism from Anglicanism, for instance, because he yearned for the security provided by the firm authority of the Church. Yet what now appeals to him in Judaism is the lack of authority. Logic, however, is seldom a key to the history of such souls.

Plane Disasters

September is a month the world's airlines, especially U.S. airlines, would just as soon forget.

On Sept. 1 a TWA Constellation crashed near Chicago's Midway Airport with a loss of 78 lives. Nine days later a President Airlines DC-6 plunged into the River Shannon with 82 persons aboard. All died. On Sept. 12 an Air France Caravelle carried 77 people to their deaths in a ravine near Rabat, Morocco. Ten crew members and 124 passengers on a Pan American DC-8 were luckier when, four days later, they made an emergency landing at New York's Idlewild Airport and lived to tell the tale. On Sept. 17 a Northwest Airlines Electra II, carrying 37 persons, crashed near Chicago's O'Hare International Airport. Nobody survived.

A day later, black headlines shouted that UN Secretary Dag Hammarskjöld died when his chartered DC-6B, with a Swedish crew, crashed near the airport at Ndola, Northern Rhodesia.

Everybody realizes, of course, that some accidents are inevitable. They are the price modern man pays for the speed and comfort of air travel. Actually, compared with the safety record of other types of transportation, the performance of the airlines is reassuring and commendable. One wonders, nevertheless, whether there isn't some room for improvement. The day the DC-8 landed precariously at Idlewild, American Airlines and Pan American paid

\$1,000 fines to the Federal Aviation Agency for "maintenance incidents" last fall. It is good to know that FAA is on the job. Would its rules be observed more meticulously, one wonders, if such infractions were punished by bigger fines?

TV Promises Welched On

Slim pickings were what TV devotees had to be content to forage for during the summer. About all that met the eager eye were reruns, repeats of dog-eared shows. This didn't do much to help viewers beat the heat; temperatures rose as they turned the dial in frustrated search for fresh entertainment.

But with the cooling breezes came news that TV "premieres" were to bloom. All during the summer months, presumably, producers and sponsors had been retooling for the new season. But it seems to date that they retooled with left-handed monkey wrenches. The two new series we have seen thus far merit nothing but groans. Richard Boone still scowls and postures in flabby plots in *Have Gun, Will Travel*, and what promised to be an exciting series of courtroom dramas, *The Defenders*, got off to a trite start. Tackling the potentially dramatic theme of mercy killing, it skirted the moral problem with a triumphant lack of conviction.

It is unbelievable that all the writing, acting and directing talent in the country can do no better than the uninspired programs that have ushered in the TV season. Newton N. Minow, chairman of the Federal Communications Commission, blasted the TV industry last May for offering the public a "wasteland of boredom" (AM. 5/27, p. 363). He will be fully justified in returning to his attack if the new viewing season doesn't perk up considerably.

Hoffa Deal With Reds

In response to some uncomplimentary remarks in these columns about James R. Hoffa, a local Teamster official from the Pacific Coast wrote in to register an indignant protest. He accused us of fomenting dissension in the ranks of the Teamster Brotherhood (AM. 8/26, p. 645).

We are willing to concede that our observations on that occasion were not

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GALLAGHER HALL—Women's Residence Hall

Creighton University

Creighton University, which was founded in 1878 as a "school for boys," has long welcomed coeds in every area of campus life. The present feminine population (over a third of the enrollment total) in the student body is the highest since Creighton became coeducational—it's a figure that has been increasing every year.

There's no chip on her shoulder, but the average Creighton woman has proved herself well among the more numerous male students. She participates in debate, and many of her number have held key and top positions on the yearbook, student newspaper and radio staffs, as well as emerging with their share of the leading roles in dramatics and other activities.

Women at Creighton have their own organizations in the form of sororities which perform public services and women's professional clubs, but this makes them no less enthusiastic members of mixed groups such as the language and science clubs, Fine Arts Club and similar organizations.

Campus residence facilities for women have been greatly increased with the opening this year of Gallagher Hall, new women's residence hall. The modern furnished dormitory houses 210 women, two to a room. It contains guest rooms, snack facilities, a reception lounge, recreation room, a small chapel, two study rooms, laundry, trunk storage, and apartments and offices for the dormitory directors.

With these new facilities more women are able to live on campus near their classroom and library facilities and in general become a more integral part of the University. As more women seek to further their education on the Creighton campus the University strives to meet their needs—that more may learn and lead.

KEY TO ABBREVIATIONS

LAS Arts and Sciences	ILL Institute of Languages and Linguistics	PT Physical Therapy
AE Adult Education	IR Industrial Relations	RT Radio-TV
A Architecture	J Journalism	S Social Work
C Commerce	L Law	Sc Science
D Dentistry	M Medicine	SF Sister Formation
DH Dental Hygiene	MT Medical Technology	Sp Speech
Ed Education	Mu Music	Sy Seismology Station
E Engineering	N Nursing	T Theatre
FS Foreign Service	P Pharmacy	AROTC Army
G Graduate School		NROTC Navy
HS Home Study		AFROTC Air Force

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JESUIT COLLEGES AND UNIVERSITIES

ALABAMA	Departments
Spring Hill College (Mobile)LAS-C-Ed-N-Sc-Sy-AROTC
CALIFORNIA	
Loyola University (Los Angeles)	.....LAS-AE-C-E-Ed-G-IR-I-AFROTC
University of San Francisco	.....LAS-C-Ed-G-N-L-Sc-Sy-AROTC
University of Santa Clara	.....LAS-AE-C-E-Ed-G-L-Sc-Sy-AROTC
COLORADO	
Regis College (Denver)	.....LAS-Sy
CONNECTICUT	
Fairfield University	.....LAS-C-Ed-G
ILLINOIS	
Loyola University (Chicago)	.....LAS-AE-C-D-Ed-G-HS-IR-L-M-N-S-Sc-Sy-Sp-AROTC
LOUISIANA	
Loyola University (New Orleans)	.....LAS-AE-C-DH-Ed-G-J-L-MT-Mu-P-Sc-Sy-T-AROTC
MARYLAND	
Loyola College (Baltimore)	.....LAS-G-AROTC
MASSACHUSETTS	
Boston College (Chestnut Hill)	.....LAS-C-Ed-G-L-N-S-Sy-Sy-AROTC
Holy Cross College (Worcester)	.....LAS-G-NROTC-AFROTC
MICHIGAN	
University of Detroit	.....LAS-A-C-D-E-G-IR-J-L-RT-Sc-Sp-T-AROTC-AFROTC
MISSOURI	
Rockhurst College (Kansas City)	.....LAS-AE-C-IR-Sc
St. Louis University	.....LAS-AE-C-D-E-Ed-G-L-M-N-PT-S-Sc-Sp-Sy-T-AFROTC
NEBRASKA	
The Creighton University (Omaha)	.....LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC
NEW JERSEY	
St. Peter's College (Jersey City)	.....LAS-AE-C-AROTC
NEW YORK	
Canisius College (Buffalo)	.....LAS-C-Ed-G-Sc-Sy-AROTC
Fordham University (New York)	.....LAS-AE-C-Ed-G-J-L-P-S-Sp-Sy-AROTC-AFROTC
Le Moyne College (Syracuse)	.....LAS-C-IR
OHIO	
John Carroll University (Cleveland)	.....LAS-C-G-Sy-AROTC
Xavier University (Cincinnati)	.....LAS-AE-C-G-Sy-AROTC
PENNSYLVANIA	
St. Joseph's College (Philadelphia)	.....LAS-AE-IR-Ed-G-Sc-AFROTC
University of Scranton	.....LAS-Ed-G-AROTC
WASHINGTON	
Gonzaga University (Spokane)	.....LAS-C-E-Ed-G-J-L-Mu-N-Sy-AROTC
Seattle UniversityLAS-C-E-Ed-G-J-N-SF-AROTC
WASHINGTON, D. C.	
Georgetown UniversityLAS-C-D-FS-G-ILL-L-M-N-Sy-AROTC-AFROTC
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Wheeling CollegeLAS
WISCONSIN	
Marquette University (Milwaukee)LAS-AE-C-DH
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designed to enhance Mr. Hoffa's stature in the minds of his members. They may even have led some of them to take a new, skeptical look at their chosen leader. For reasons that must be obvious to our readers—and ought to be obvious, too, to rank-and-file Teamsters—we feel no inclination to withdraw our remarks, much less to walk up and sit down on the penitents' bench. On the contrary, we compound our guilt by noting the most recent of Hoffa's lapses from trade-union decency.

On Sept. 14 the Washington headquarters of the Teamsters announced that Hoffa had signed a mutual-assistance pact with the Mine, Mill and Smelter Workers. The two unions agreed to help one another in their organizing drives, their collective-bargaining endeavors and their strike activity. The pact became effective on Aug. 18.

We would imagine that when local officials and rank-and-filers become familiar with this deal, some of them are

going to ask indignant questions. They may want to know who authorized Hoffa to enter a partnership with a notorious Communist-dominated union. Others may be inspired to look into Hoffa's relations with Harry Bridges and his pro-Communist West Coast longshoremen.

Admittedly, these developments are not such as to promote peace and harmony. They are calculated to foment dissension in the Brotherhood. We hope they foment a lot of it.

The Edinburgh Festival

EDINBURGH—This usually gray, austere city put on a holiday air toward the end of August. Pipers skirled down the streets, crowds queued up for tickets, art galleries and exhibitions were filled with appreciative viewers. Lordly Princes Street glowed by night with hundreds of candelabra, while far above on the rock brooded the castle in dark silhouette.

The occasion: the Edinburgh International Festival, now in its 15th year. From August 20 to September 9 many of the world's finest actors and musicians converge on the Scottish capital, producing an artistic marathon more in the spirit of Mary, Queen of Scots, than of dour John Knox.

In addition to six officially invited dramatic companies, some 25 independent companies of actors, loosely grouped in the Festival Fringe Society, offered 35 plays, while the Festival Society sponsored 183 musical performances (six symphony orchestras, eight chamber orchestras, the Covent Garden Opera, a ballet company, some 35 soloists and a score of military bands all participating). A quarter of a million visitors poured into the city to share in this rich opportunity.

Traditionally, the music program is the strongest part of the festival, with conductors like Herbert von Karajan and Otto Klemperer featured, but the drama side has become increasingly interesting. Marlowe's *Doctor Faustus* was given a gripping performance by the London Old Vic Company. The gloomy Assembly Hall of the Church of Scotland lent itself suitably to the central stage. Paul Daneman's performance in the leading role was vigorous and held together a play that can easily fall apart. Marlowe remained master of mighty theatre as well as of the "mighty line."

Lawrence Durrell's *Sappho* did not come up to expectations, despite one critic's praise of "words that sing and vibrate." The play attempted too much: confused love, militarism, power politics, contemplation-

versus-action. Durrell's language did not rise to the level of his Alexandrian Quartet—"listen to the silence" and "oh, brother, I am weighed down by physical weakness" are hardly what one expects in a verse drama.

John Osborne's now celebrated "hate" letter coincided with the Edinburgh opening of his play *Luther*. This Presbyterian stronghold was torn between a desire to praise a play dealing with a Reformation leader and embarrassment at its harshness.

Osborne is least the angry young man in the long, slow first act, which simply bogs down. He does, however, succeed in bringing down a plague on both houses. Luther, brilliantly acted by Albert Finney, emerges as an impetuous reformer, sick in body and mind, fundamentally unsure of himself to the very end. Toward the end of the play he is subjected to a scathing attack, accused of destroying the Mass, spreading disbelief, erecting barriers between men and spoiling the unity of the world.

The Festival Fringe productions vary in quality, but no one can complain of a lack of variety. Particularly interesting was the Mercat Theatre Trust's production of Maurice McLoughlin's *A Letter From the General*, a fast-paced almost-melodrama. The newly formed Mercat Trust has as its express purpose "to look for and promote plays with a Christian background." It deplores "the current nihilistic and despairing fashion," and wants to do something about it. In this play, top professional actors performed, giving a moving interpretation of the problems besetting a community of sisters in Red China.

During those short weeks, Edinburgh really becomes the "Athens of the North." It was an exciting experience to witness an entire city given over to the enjoyment of music and drama and other fine arts. With tickets selling at one-sixth of the New York price and status attendance at a minimum, the old and the new could fairly compete, without the prohibitive investment required in America. We can learn a good deal from Edinburgh.

FREDERIC J. FOLEY

FR. FOLEY, S.J., a missionary of many years' experience in China, is now studying English literature at Boston College. He will return to teach at the National University in Taiwan.

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AN OUNCE OF PREVENTION

THERE COMES a time in the life of every Congress when Administration efforts to push legislation are doomed from the start. The members are in a get-away, vacation mood, and nothing party leaders can do is able to change it. Absenteeism grows, and action becomes lethargic. Only the most pressing bills stand a chance.

Such appeared to be the spirit in Congress last week. Recognizing the signs, Senate Majority Leader Mike Mansfield told reporters that he hoped for adjournment by Friday or Saturday. That would mean leaving behind a good deal of unfinished business, but then every Congress leaves a cluttered desk behind, and somehow or other the country manages to survive.

It could be, however, that with the United Nations in crisis and storm clouds billowing on the international horizon Washington has not seen the last of Congress. It is not at all impossible that the President may call it back before the year is out. Thereby hangs the tale of a man who, despite advanced years, refuses to stop fighting for a cherished idea.

The man is Bernard M. Baruch, who knows as much about economic mobilization for emergencies as any man alive. Now 91 years old, Mr. Baruch witnessed the ravages of inflation during both World Wars and again during the Korean War. In every case, controls over wages, rents and prices came too tardily to head off a

deep slash in the value of the dollar. The barn door was eventually closed, but by that time the horses of inflation were galloping off in all directions.

For many years now, Mr. Baruch has firmly believed that the government should always have standby authority to invoke wage, price and rent controls. In 1953 he tried to peddle this idea in Congress, and finally a bill giving the President power to control the civilian economy in an emergency was introduced in the Senate. President Eisenhower, who also hates inflation, withheld his support, however, and the bill died.

Now Mr. Baruch has addressed the same appeal to President Kennedy. According to Washington talk, Mr. Kennedy and his advisers see the advantages of standby controls and would like to have them as insurance against any eventuality. They have been afraid, however, to ask Congress for them, fearful that in present circumstances the request itself might touch off a splurge of scare buying and incontinent price raising and thus bring on the very inflation standby controls are designed to avoid.

It's a difficult problem, and the pity is that such standby controls were not adopted in the early, relatively quiet years of the Eisenhower Administration when the public would have taken them in stride. At the moment prices are stable, and by judicious appeals to public opinion the Administration is trying to keep them that way. If things grow worse, however, the President may dust off Mr. Baruch's proposal and call Congress back to Washington to enact it into law. Mr. Kennedy appreciates that any marked spurt in prices now would hand the Soviet Union a Cold War victory. HARRY HAMILTON

On All Horizons

EIGHTY CANDLES • The Holy Father's 80th birthday (Nov. 25) will be celebrated formally in Vatican City on Nov. 4 with acts of homage from Catholics all over the world. (An ounce of birthday greetings can be sent to the Holy Father for 8¢. Airmail is 15¢ a half ounce. Address: His Holiness Pope John XXIII, Vatican City.)

PHI BETA KAPPA • Fordham University in New York City, with an enrollment of 11,000 students from 50 countries, has been authorized to form a chapter of Phi Beta Kappa, honorary scholastic fraternity. Prof. Jean P. Misrahi is chapter chairman.

CRUSADE • "That All May Be One" is the theme of Eucharistic Crusade meetings for the coming school year.

Only two years old in the United States, this children's section of the Apostleship of Prayer is already established in over 1,300 schools. The National Office is at 515 E. Fordham Road, New York 58, N.Y. Rev. Thomas J. Diehl, S.J., is the national secretary.

BOOK LIST • A list of over 200 titles of books published under the auspices of the Univ. of Salamanca can be had by writing La Editorial Catolica, S.A., Mateo Inurria, 15, Apartado 466, Madrid, Spain. The books, priced at about \$2 each, include many Latin, Spanish and Italian classics.

READING DRILLS • The Sisters of St. Joseph have prepared a reading drill book for use in high school classes. The book, 83 pages long, contains 200 drills,

500 questions, and covers enough matter for a year's work. Price: 50¢. Sample copies available from Reading Drill Dept., Sisters of St. Joseph, Brentwood, N.Y.

CHEERS, ETC. • Now in paperback: the widely read *Catholic Viewpoint on Censorship*, by AMERICA's Literary Editor, Fr. Harold C. Gardiner. Price: 75¢. (Doubleday, 575 Madison Ave., New York 22, N.Y.).

THINK • How do you get the ordinary man on the street to think constructively about international problems, particularly about world peace? To find an answer to that question, the Institute for International Order retained a professional public relations firm, Ruder & Finn, Inc., of New York—and the result is a provocative little brochure called *Ten Minutes for Peace*. Copies available free from I.I.O., 11 West 42nd St., New York 36, N.Y. W.Q.

Editorials

Dag Hammarskjöld

LITTLE can be added to the lavish panegyrics already delivered on the life of Dag Hammarskjöld. He lived in a world of turmoil and died a victim of its turbulence. Few men in the history of the world dwelt so close to the centers of power or coped with so wide a variety of world figures. His was the job of directing the most cosmopolitan agency ever assembled, and, in a true sense, he had the world at his beck and call.

For all that, he was a humble man, a tolerant man, a dedicated man. He had time for his staff, patiently endured the abuse of his enemies and served unstintingly the office entrusted to him. Peace, as all commentators have agreed, was his Holy Grail, and in its unflinching pursuit he gave his life. Our prayers are insistent for the repose of his soul and of the dozen others who met their untimely death with him.

The tragic demise of its Secretary General plunges the United Nations into an unprecedented crisis. Already sobered by the insuperable agenda awaiting them—the Congo upheaval, the Berlin impasse, the Southeast-Asian deadlock, the nuclear-arms race—the delegates to the 16th General Assembly session now find themselves confronted with the problem of preserving the United Nations itself as a vital and effective instrument for peace.

Unfortunately, the Charter makes no provision for automatic succession to the office of Secretary General in case of the death or disability of the one who holds that position. It presumes that a vacancy will be filled by the General Assembly at the earliest possible date. But under the terms of the Charter no one can be elected unless he has first been approved by the Security Council. And any one of the five permanent members is free to veto a nomination.

The Charter thus plays conveniently into the hands of the Soviets. For it now becomes possible for them to thwart the election of a successor to Dag Hammarskjöld and to insist on the reorganization of the whole Secretariat. One year ago, almost to a day, in a shoe-thumping session, Mr. Khrushchev sprung his "troika" plan on a gaping world. Today he lets it be known that he means his plan to be taken seriously.

It requires little ingenuity to see that a triumvirate representing the West, the Soviet bloc and the neutralist countries—each equipped with a veto power—would deprive the United Nations of all initiative. None of the positive actions that have been taken by the organization in recent years, such as the policing of the Gaza Strip, would in future be possible. The Secretaries General would become at best mere office boys; at worst, a trio of men engaged in injecting international politics into the functioning of every agency in the organization. In the last analysis, the UN would become nothing but a

sounding board for propaganda by the Soviet Union.

Mr. Khrushchev knows this. It is what he wants. Outvoted, as he has thus far consistently been, he can no more tolerate a democratic United Nations than he can stomach a free Berlin. He will take any and every means to get both bones out of his throat. His substitute for democratic methods is force, and in this department he considers himself second to no one. Since he has chosen to employ force, there is no redress except to apply an effective counterforce. It would be as fatal to yield to his emasculation of the UN as to his efforts to strangle Berlin. They are both of a piece. To concede to him in either matter would be to compromise in the other.

In typical fashion the Soviets will strive to prolong the agony of this crisis. We on our part must press toward maintaining the executive authority of the office of Secretary General. We must, as President Kennedy urged, "build the United Nations into the effective instrument which was Dag Hammarskjöld's great ambition." His legacy of patient perseverance is one we can ill afford to forget.

Magistra, Si'

THE LONG and scholarly process of interpreting the new social encyclical, *Mater et Magistra*—known also as "Christianity and Social Progress"—is now under way. Such documents as this latest of Pope John XXIII's letters to all his brother bishops and to the faithful of the entire world are not easy to analyze. They are written from the viewpoint of extremely broad horizons of history and represent a careful and often delicate balance of conflicting ideas. Since the language of an encyclical is sometimes vague and general at its most crucial points, meticulous interpretation and detailed discussion are desirable and necessary. This work has already begun in Europe. Here in the United States, however, the chief issue up to the present has unfortunately not been the interpretation of the new encyclical but the far more elementary problem of having to justify the teaching authority of papal encyclicals in general.

A few months ago it would have seemed superfluous to be called on to defend the Pope's right, as Pope, to take a stand with respect to modern social problems. But now, thanks to the much-aired challenges of *National Review*, it is clear that this right of the Supreme Pontiff is not yet accepted and acknowledged on all sides. The letter of an editor of that magazine, Frank S. Meyer, published in this week's *Correspondence* (p. 813), represents a refinement of the frivolous state of mind which permitted the latest encyclical to be described as a "large, sprawling document" and "a venture in triviality," and which dictated the quip, "Mater, si; Magistra, no."

It is worth recalling that a letter from a Miami resident, published two weeks ago in *AMERICA* (9/16, p. 721), crudely but accurately betrayed the same serious misconception as that of Mr. Meyer and his *National Review* colleagues. The Miami correspondent (who

identified himself as a *National Review* reader) wrote:

When the Pope chooses to pontificate upon purely socialistic matters such as welfare statism, price supports, labor and its rights, foreign aid, etc., everyone, even a Catholic, has a right to disagree, because such doctrines do not touch faith or morals.

This was the thrust of but one of many similar communications received at our office from *National Review* readers. All of them attempted to make the same point. A surprisingly large percentage of those who wrote in this vein declared themselves to be Catholics.

It is quite true that a papal social encyclical is not, of itself, a doctrinal expression *ex cathedra*. It is therefore not binding on Catholics in the same way as infallible pronouncements, and thus does not command the same kind of assent. Nevertheless, as Pope Pius XII was at great pains to stress in his encyclical *Humani Generis* (1950), an encyclical is one of the means by which the Pope exercises his ordinary teaching mission as head of the Church and Vicar of Christ on earth. This does not mean that each and every paragraph of an encyclical is to be treated with equal gravity. It does mean, however, that, taken as a whole, the document deserves and exacts respect as an authentic guide for Catholic consciences. In some rare instances, the Pope may express himself in terms even more peremptory, as when he wishes to resolve a longstanding dispute among Catholics. Pope John has made himself completely clear on this point in *Mater et Magistra* (para. 239):

It is clear . . . that when the hierarchy has issued a precept or decision on a point at issue, Catholics are bound to obey their directives. The reason is that the Church has the right and obligation, *not merely to guard the purity of ethical and religious principles, but also to intervene authoritatively when there is question of judging the application of these principles to concrete cases.* (Emphasis added)

In so emphasizing papal authority in the field of social and economic questions, Pope John XXIII is no innovator. He is merely recapitulating and underscoring what was laid down in greater detail by Pope Pius XI in *Quadragesimo Anno* (paras. 41, 42):

But before proceeding to discuss these problems, We lay down the principle long since clearly established by Leo XIII, that it is Our right and Our duty to deal authoritatively with social and economic problems. It is not, of course, the function of the Church to lead men to transient and perishable happiness only, but to that which is eternal. Indeed the Church believes "that it would be wrong for her to interfere without just cause in such earthly concerns," but she never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the suitable equipment nor the mission, but in all those that have a bearing on moral conduct. *For the deposit of truth entrusted to Us by God, and Our weighty office of propagating, interpreting and urging in season and out of season the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction,*

insofar as they refer to moral issues. (Emphasis has been added.)

For, though economic science and moral discipline are guided each by its own principles in its own sphere, it is false that the two orders are so distinct and alien to each other that the former in no way depends on the latter. The so-called laws of economics, derived from the nature of earthly goods and from the qualities of human body and soul, determine what aims are unattainable or attainable in economic matters and what means are therefore necessary. On the other hand, reason itself clearly deduces from the individual and social nature of things and of men, what is the end and object of the whole economic order assigned by God the Creator.

Thus, those who, as non-Catholics, choose to involve themselves in this discussion perhaps naturally tend to formulate their objection to *Mater et Magistra*, or to social encyclicals in general, in terms somewhat unfamiliar to the majority of Catholics. Mr. Meyer, for instance, does not believe that it is proper for one who exercises spiritual authority (be he Pope or Patriarch) to enter at all upon discussion of the social problems of our day, unless, when doing so, he divests himself of his spiritual character. Editor Meyer admits that there is some interrelation between the spiritual and the secular, but he makes this allowance only in order narrowly to circumscribe the scope of the spiritual. All that spiritual insight can do, says Mr. Meyer, "is to inspire in men a use of right reason directed toward truth and good." In the context of the controversy over *Mater et Magistra*, this means that what Pope John XXIII said in his encyclical is to be interpreted purely and simply as a political and an economic statement, not as the utterance of a religious leader with the inherent right in that capacity to speak on the subject of human rights and responsibilities in the social and economic orders.

This characteristically neo-secularist viewpoint—which, it must now be clear to everyone, is the viewpoint of the editors of *National Review*—insists on limiting the work of religious leaders to vague and generic preachments on the Ten Commandments and on "truth and good." (It would, of course, allow such leaders more latitude when it comes to condemning communism.) Moreover, it denies that there is, or could be, such a thing as a body of Christian or Catholic social teaching. To those who approach a papal social statement with this attitude of mind, it appears quite logical to accept or reject the message of an encyclical to the degree that it squares or does not square with their personal political or economic opinions. This, it is now obvious, is the explanation of what happened at *National Review* headquarters, where the encyclical was weighed, found wanting and dismissed as a "triviality."

Mr. Meyer charges AMERICA with "brandishing scarcely veiled innuendoes of ecclesiastical discipline in a secular argument." In so objecting to our criticisms of the way this Review handled *National Review's* treatment of the encyclical, Mr. Meyer is quite consistent with his own assumptions. But we do not accept his

contention that when the Pope turns his attention to the major social problems of our day, such papal teaching can be downgraded to the level of a secular argument. There are profound moral and spiritual issues at stake in the social and economic areas of today's world, and it is the duty as well as the right of spiritual leaders to contribute their share towards enlightenment in these fields of human activity. As we have seen above, the Popes have made themselves pellucidly clear on this point.

Mr. Meyer brandishes his own form of secular excommunication by threatening to launch on us the curse of Protestants and other Americans United for the Separation of Church and State (POAU). Directed against the social encyclicals of the modern Popes, this is indeed an empty threat. The very word encyclical has come, in world opinion, to stand for the highest form of universal moral leadership. The nations have consistently welcomed the two great forerunners of *Mater et Magistra*, just as they today welcome Pope John's own document, seeing in it an exemplary and entirely proper exercise of moral guidance given to perplexed minds. If there is any criticism to be made of papal social teachings, it is that they were late, rather than precipitate; too tolerant of existing evil, rather than restrictive of freedom; too respectful of honest disagreements, rather than trenchant in an hour of decision.

The social teaching of the modern Popes is neither liberal nor conservative (though partisanship may try to make it seem one or the other). It is addressed to the City and the World. It is humane and catholic, as well as Christian and Roman. It commends itself to all men. At the very least, it deserves an ordinary, everyday, secular respect, which it did not receive at the hands of the editors of *National Review*.

There is a serious lesson in all of this for those who insist that *National Review* is an authentic voice of Catholic conservatism. It is *not*. We repeat: it most certainly is not.

Bishops and Unity

OUR ENGLISH CATHOLIC brethren have had long experience in discussing church unity with the Anglicans. This persevering work has produced some encouraging results, as the recent visit to the Vatican of the Archbishop of Canterbury proves. Such a meeting of the Roman Pontiff with the ranking prelate of the Church of England was not the work of a day. In England, great strides in interfaith understanding have in fact been made, thanks to the dedicated work of some able bishops, theologians and laymen. But the hour has struck at last for a more systematic and official recognition of the problem. In early August it was announced that an episcopal committee had been created with the express mission of fostering Christian unity in England. The committee will comprise five bishops, with Archbishop John Heenan of Liverpool as chairman. It will act in the name of the hierarchy of England and Wales and, as occasion arises, will give guidance.

Archbishop Heenan gave the background of this historic move in a long article published in the August 4 *Universe*. The move, he said, was taken with the warm approval of Pope John XXIII and is a demonstration of the hierarchy's determination to reflect the fatherly zeal of the Supreme Pontiff. This work, in effect, will be an extension, on the British scene, of the Secretariat for Promoting Christian Unity, headed by Cardinal Bea in Rome. Like this secretariat, established as one of the preparatory organs of the coming Vatican Council, the bishop's committee will strive to interpret the Church and the Council to the world; it will also try to give Catholics a clearer and more compassionate understanding of the viewpoint of their fellow Christians outside the fold.

The new English committee is not, of course, the first such official body established by a national hierarchy. Similar mechanisms to deal with the ecumenical question exist already in Germany, the Netherlands and elsewhere. Archbishop Heenan stressed that in England a very special reason recommended the step. For, in that country, the problem of unity with the Church of England is quite different from the problem of, say, Lutheran-Catholic rapprochement in Germany. The Reformation in England, as the Archbishop wrote, had its own distinct causes and effects. On the continent, the Protestants do not attempt to deny that they broke away from the old Church, the Church of Rome, which, they hold, had become corrupt. The Church of England, however, claims to have remained the same Church founded by St. Augustine. This subtle, but vital, difference has been the source of long misunderstanding among Catholic ecumenists. Twice in his article the Archbishop referred to the erroneous belief of many continental Catholics that the English Catholics are lukewarm to church unity and indifferent to the yearnings of sincere Anglicans for union with Rome. But the reserve of the English Catholics is dictated, not by memory of past persecution, but by concern for doctrine. "It is part of our Christian duty," wrote the Archbishop, "to refrain from giving offense, but it is no less part of our Christian duty to refuse to pare down or distort Catholic doctrine."

Is it premature for the U.S. bishops to create, in their turn, a special episcopal group to direct and co-ordinate the ecumenical work of Catholics in this country? Such a move would have the advantage of associating American Catholics in a particularly striking way with the ecumenical desires of the present Holy Father. On the more practical plane it might help to dissipate much ingrained misunderstanding, among Catholics abroad, about the problem of Catholic-Protestant relations in this country. It is more than likely that, as the Vatican Council draws nearer, questions of even greater importance will arise in this country, and in Rome, calling for more authoritative action than is presently possible through the unco-ordinated efforts of a few bishops or theologians. The decision of the English hierarchy marks a new stage of progress and points the way to further achievement. Their example deserves study and perhaps imitation in this country.

"I Shall Light a Candle of Understanding . . ."

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In
the
Sept.-
October

Issue: • We

find the recent encyclical of John XXIII, *Mater et Magistra*, a lengthy 25,000-word document filling more than two-thirds of the pages of *Catholic Mind*. In publishing the encyclical in its entirety, the *Catholic Mind* is aware that it may be sacrificing the variety it generally strives to provide its readers.

We have done so for two reasons. First, it is a primary function of *Catholic Mind* to keep its subscribers abreast of the important documentation emanating from the Vatican. Second, *Mater et Magistra* is perhaps the most significant document to have come from the pen of John XXIII in the three years of his reign. It restates and applies to the modern world the social principles set forth in the *Rerum Novarum* of Leo XIII and the *Quadragesimo Anno* of Pius XI. As a definitive statement of Catholic social teaching, it will henceforth be mentioned in the same breath with these historic documents of Pope John's predecessors. This issue also features: • An analysis of *Mater et Magistra* by JOHN F. CRONIN, S.S., of the N.C.W.C. Social Action Department. • Some pertinent observations on the "wave of conservatism" sweeping the U.S. college campus, by LAURENCE MURPHY, M.M., associate editor of *World Campus*. • Discussion of the relationship between the liturgy and the lay apostolate by ROBERT J. ROTH, S.J., professor of religion at Fordham University. • An article stressing that neither piety nor holy orders is a substitute for techniques when it comes to building churches, written by C. J. McNASPY, S.J., associate editor of *AMERICA*.

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Ethics at the Shelter Doorway

L. C. McHugh, S. J.

THE AMERICAN people are burrowing underground in a grassroots movement for survival; the shelter business is booming. Civil defense officials have already noted that many citizens are very furtive about building a modest haven in the cellar or yard. The more secret the nuclear hideaway, the less likely they are to be troubled by panicky neighbors at the shelter door when the bombs start falling.

Some rugged householders are not banking on mere secrecy to insure their families a fair chance of survival. *Time*, on August 18, cited a Chicago suburbanite who intended to mount a machine gun at his shelter in order to keep unwelcome strangers out, and it also quoted a Texas businessman who was ready to evict unbidden guests with tear gas if any such occupied his shelter before his family did. Inevitably, *Time* raised the question: what do the guardians of the Christian ethic have to say about the pros and cons of gunning one's neighbor at the shelter door? *Time* got some strange answers in its brief clerical poll, and one was rather remarkable:

If someone wanted to use the shelter, then you yourself should get out and let him use it. That's not what would happen, but that's the strict Christian application.

I cannot accept that statement as it stands. It argues that we must love our neighbor, not as ourselves, but more than ourselves. It implies that the Christian law runs counter to the instinct of self-preservation that is written in the human frame. If I am right, then the American people need more than blueprints for shelter construction. They also need a little instruction in the grim guidelines of essential morality at the shelter hatchway. Are there any moral constants that apply when unprepared or merely luckless neighbors and strangers start milling around the sanctuary where you and your family have built a refuge against atomic fire, blast and fallout?

This aspect of nuclear warfare has received no attention, but its relevant principles were the common property of Catholic moralists long before Hiroshima. They are generally treated under the discussion of what kind of activity is permissible when one's life is under attack. These principles are worth reviewing, if only to

FR. MCHUGH, an associate editor who formerly taught ethics at Georgetown University, contributes a *Science* column to *AMERICA* every third week (see p. 841). Our guess is that Fr. McHugh would be the first to step aside from his own shelter door, yielding space to his neighbor.

show that sound Christian morality does not solve moral problems by appeal to sentiment, but by the cold light of reason.

Each of us has a natural right to life and the essential goods, such as liberty and food, without which life is brutish—or impossible.

The right to life and its equivalent goods is a curtain of inviolability drawn around the human personality. But if that curtain is torn aside by unreasonable interference with one's freedom, nature still provides a second line of defense against injustice. This is the right to use violence as a last resort or emergency measure for securing the just needs of the human person. This right to employ violence, which the moralists call "co-activity," is a *limited* grant of power, just like the rights for whose protection it is given. Nobody enjoys unlimited rights, simply because no human being can have unlimited needs.

Working from this basis, Catholic moralists teach that the use of violence to defend life and its equivalent goods is justifiable, when certain conditions are met, even if the violent defense entails the death of the aggressor. It will be very enlightening to reflect on what these conditions are.

1. The situation is such that violence is the last available recourse of the aggrieved party. Either you take desperate action now or, in your best judgment, you are going to be done in.

2. The violence used is employed at the time of assault. It is not vengeance for a deed already done, neither is it a preventive against a merely projected assault. The violence is leveled against an attack which, in the prudent estimation of the victim, has been actually initiated. How is one to determine that an attack upon one's life has truly begun? Sometimes the intent to work deadly harm is obvious, as when a known killer runs at me with a drawn gun or an unsheathed knife. But this is not always the case. In the actual circumstances of life, a man under assault has no time for academic niceties. He is not a logical machine but an excited and harried individual. He cannot be blamed if his use of violent defense is based on nothing more than a quick and honest judgment that he will suffer most grievous harm unless he resists promptly.

3. The third condition is that the violence is employed against an attack that is unjust. In other words, the violence is used to ward off an unwarranted invasion of one's undoubted rights. In the technical vocabulary of moralists, the assailant is called an unjust aggressor, but the term refers to an objective situation, not

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to a state of soul. The delirious madman who thrusts at me with a rapier may be incapable of moral guilt at the moment, but his invasion of my basic immunities is as objectively unjust as if he were a paid emissary of Murder, Inc.

4. Finally, when one uses violence to defend his essential rights, he may employ no more violence than is needed to protect himself. Coactivity is thus a marginal grant, strictly tailored to the end it serves. Moralists have argued for centuries whether this grant ever allows one to intend the death of his adversary. We do not need to resolve this scholastic dispute here. What moralists agree on is that a man under grave attack may take those emergency measures which will effectively terminate the assault, even if they include the death of the assailant. Moreover, common sense tells us that men under attack seldom have a nice discrimination of weapons to employ in self-defense. They must use the means at hand, rough and ready as they are. Unless they use them in the surest way, they are likely to come out on the worse end of an unequal contest.

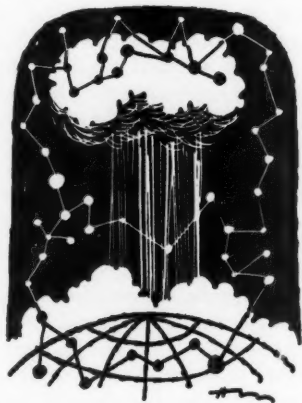
So much for the general conditions that cover the use of violence in defense of life. Two more observations are very much in order before the picture is complete.

To say that one has the right to employ violence in defense of life is not to say that one has the duty to do so. Indeed, in the Christian view, there is great merit in turning the other cheek and bearing evils patiently out of the love of God.

But it should be noted that people who consistently manifest this exalted brand of supernatural motivation are deservedly called heroic Christians. Their conduct reveals a dedication to the full Christian ethic that is far above what God requires under pain of eternal loss in the way of the Ten Commandments. Nowhere in traditional Catholic morality does one read

that Christ, in counseling nonresistance to evil, rescinded the right of self-defense which is granted by nature and recognized in the legal system of all nations.

Again, we must observe that because of special responsibilities the individual bears to other members of society, circumstances may easily arise in which it is positively immoral to turn the other cheek: one may have a positive duty to employ violence in his own behalf and/or for the sake of others. Secret Service agents are bound in justice not to bear ills patiently when the President is set upon by assassins. So, too, a well-armed hunter who surprises three hoodlums attacking a lonely woman in the forest cannot absolve his grave and obvious duty in charity with a shocked "tsk-tsk" and a resolution to inform the State police when he gets to the



nearest telephone. . . . More relevant to our immediate interest, we ought to note that the father of a family is tied to his wife and children by bonds of both love and justice. His every normal instinct prompts him to nourish and protect his dependents. He cannot carelessly squander their essential welfare for the needy stranger and call this irresponsibility an act of charity. He may not idly stand by while his brood is robbed of what is necessary for life and then explain that his cowardice is actually a wholehearted obedience to the Biblical injunction to overcome evil by good.

I think that this review of some constants in the general morality of human survival has an obvious relevance to the questions that are raised in the mind of the cautious householder when he thinks about building a family shelter, and wonders how he can insure its availability, in the moment of greatest need, for those in whose behalf it was intended. But I would prefer that every man apply the principles to his own set of circumstances, although I am not averse to setting out a few practical norms that I think would be broadly acceptable to Catholic teachers of morality.

What is your family shelter? It is more than a piece of property that should be secure against trespass. It is a property of a most vital kind. When the bombs start falling, it is likely to be the one material good in your family's environment which is equivalent to life itself. The shelter is your ultimate line of defense against fire, blast, radiation and residual fallout. Moreover, because of its strictly limited resources (space, food, medical supplies, etc.), its use must be carefully regulated if it is to guarantee even marginal opportunity for survival over a protracted period. If you go underground with just one occupant above the maximum number for which the shelter was designed, the survival value of the shelter diminishes for all that take refuge in it.

If a man builds a shelter for his family, then it is the family that has the first right to use it. The right becomes empty if a misguided charity prompts a pitying householder to crowd his haven to the hatch in the hour of peril; for this conduct makes sure that no one will survive. And I consider it the height of nonsense to say that the Christian ethic demands or even permits a man to thrust his family into the rain of fallout when unsheltered neighbors plead for entrance. On the other hand, I doubt that any Catholic moralist would condemn the man who used available violence to repel panicky aggressors plying crowbars at the shelter door, or who took strong measures to evict trespassers who locked themselves in the family shelter before his own family had a chance to find sanctuary therein.

I shall even go so far as to offer a partial code of essential shelter morality. This will offend those who dread to think that the points could conceivably have serious bearing on human survival within the next few months. I am more interested, however, in finding what response such a code might have among readers and "guardians of the Christian ethic."

1. If you are an unattached individual and wish to yield your shelter space to others, God bless you. You can show no greater love for your neighbors.

2. Think twice before you rashly give your family shelter space to friends and neighbors or to the passing stranger. Do your dependents go along with this heroic self-sacrifice? If they do, and you have not yet built a shelter, don't bother to do so. Go next door and build one for your neighbor. In an emergency, he can take refuge there more quickly if it is on his own property instead of yours.

3. When you have sheltered your family, you may make a prudent judgment as to whether you may admit any others to your sanctuary without undue risk to the essential welfare of those who are most closely bound to you in justice and charity. It would be hard to prove that you have any grave obligation to do so.

4. If you are already secured in your shelter and others try to break in, they may be treated as unjust aggressors and repelled with whatever means will effec-

tively deter their assault. If others steal your family shelter space before you get there, you may also use whatever means will recover your sanctuary intact.

5. The careful husbandman who has no heroic aspirations will take precautions *now* so that his shelter will be available for those for whose safety it was built. If it is marginally equipped, it would be a normal exercise of prudence to conceal the entrance, if feasible, or make it inaccessible except to the members of the family. Does prudence also dictate that you have some "protective devices" in your survival kit, e.g. a revolver for breaking up traffic jams at your shelter door? That's for you to decide, in the light of your personal circumstances. But as Civil Defense Coordinator Keith Dwyer said in the *Time* story: "There's nothing in the Christian ethic which denies one's right to protect oneself and one's family."

Engineers: The Lord's Workers

Clement J. Freund

DEANS of Catholic colleges of engineering get together during the annual meeting of the American Society for Engineering Education. After their business is done, they go around the corner somewhere for luncheon or a drink, and to visit.

Usually the visit ends up with a half-hour or so during which they tell one another about the faculty members in their respective institutions who don't like—emphatically—engineers, engineering and engineering education. At one of our sessions you might overhear an engineering dean recite an anecdote such as this:

Professor Hood, the humanist from Oxbridge, was having dinner with a few of us and the assistant dean of our college of liberal arts forgot that I was there. He informed Hood that "We have in our university a graduate school, a college of liberal arts, schools of law and medicine, and a trade school."

Or this from another dean:

I can match that one. An English professor has some of my engineers in one of his classes. He makes them sit apart from the rest; segregation of a new kind! As he runs along, he turns at intervals to the engineering students and says: "Now for you engineers, let me repeat what I have just explained in the simple language that is appropriate to your mentality."

The engineering deans are not showing resentment when they talk like this. They are just reviving an old joke on themselves. But let us suppose that one of them

is a close friend of a professor of languages or philosophy, and that the two of them are sitting and chatting confidentially about this and that. Our dean feels that it is time to open his heart. So he asks: "Now tell me honestly, just what is it that you fellows on the superior side of the campus have against us engineers?"

"Well," replies Professor Superior, "if you really want to know, I'll tell you. The objection to you engineers is that your whole business is so earthy. You fool around with steam and coal and valves and pumps. What you do is menial. Is there any real difference, if you please, between the engineer who supplies me with electric light and the slave who held the lamp for Socrates? The point is that there is nothing spiritual whatever about engineering. You can't lead students to God by showing them how to build a sewer, or even an automobile. Perhaps your horrible blast furnaces and jet engines came from Satan and his hell. Certainly they did not come from God and His heaven."

So engineers are unspiritual and ungodly. This is a rather severe indictment. In fact, it is not true. The engineer is doing God's work, directly and specifically, and God's work must have something spiritual about it.

I have read in Genesis that the Lord told Adam to subdue the earth. I am no theologian, but I believe we may safely assume that He intended to include Adam's descendants. Adam could hardly have done the job in his own lifetime—long as it was.

Now, to subdue the earth is exactly what engineers aim to do. That is how they make their living. Over the door of the Engineering Societies' Library in New York City you read that the task of our engineers is to "Utilize the Materials and Control the Forces of Nature."

PROF. FREUND is dean of the University of Detroit's College of Engineering and Architecture.

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Is it not reasonable to suppose that to utilize the materials and control the forces of nature is precisely what the Lord meant by "subdue"?

For example, hydraulic engineers make the great rivers behave. If you drive south from La Crosse toward Prairie du Chien, you may come upon a mud scow on the shores of the Mississippi. There may be a derrick or a dredge lashed to it. These are not beautiful machines in the ordinary meaning of the word, but they look rugged and workmanlike. What is going on here? Engineers are building a wing dam. They are subduing the earth; they are continuing the work the Lord Himself began when He "set a law to the waters that they should not pass their limits."

The electrical engineer captures one of the elemental forces of nature and bends it to his will. The result is that you can ride an elevator to the 60th floor of the Empire State Building instead of having to climb the stairs. A more significant result is that the electrical engineer is getting God's work done; he is subduing the earth.

Five or twenty or a hundred million years ago the leaves of the trees caught and held the sun's energy. Autumn winds blew the leaves down. Earthquakes, glaciers and other convulsions of nature buried the leaves in the depths of the earth. In our day mining engineers dig them up in the form of coal and deposit them in huge piles behind the power-generating stations along our water fronts. We consider these piles unsightly, but perhaps we shouldn't talk that way. The Lord knew what He was about when He caused a lump of coal to look like a lump of coal, and not like the Kohinoor diamond; both are made of the same stuff.

By amazing techniques, the mechanical engineer extracts the sun's energy from the lumps of coal and sends it roaring through his immense turbine engines. With his hands on the throttle he reins in 100,000 galloping horses. He exceeds the ordinary engineer's functions; for he not only "utilizes the materials and controls the forces of nature"; he converts the very materials of nature into useful forces. He subdues the earth.

ENGINEERING is an upstart profession. There has always been a priesthood; nobody knows when medicine and the law got started; but the engineers celebrated their first centennial only in 1952. Possibly because the profession is young, or because more and more of the secrets of nature are constantly disclosed, engineers are projective and ambitious. They are forever coming up with something new, forever enterprising.

So it was that Albert Einstein invited them to have a look inside the atom, and there they saw a pattern more complex than the solar system. They began to wonder how they could release the atom's pent-up might, and—what they discovered to be more difficult—how to control that might. The new breed in the profession are called nuclear engineers. Neither their status nor their task is clear as yet, but what is likely is that they may dominate the earth.

I suspect that God's commandment to Adam to sub-

due the earth was not restricted to the little spherical speck of dust on which we live, but implied man's rule over the entire physical universe. Engineers have already accepted this challenge. They have asked themselves why they have to wait millions of years to dig up the sun's energy in the form of coal or oil? Why should they not by-pass the leaves of the trees and trap the sun's energy directly as it arrives on the surface of the earth? Quite apart from the practical economic advantage to be gained, engineers would thereby extend their domination over a small but new sector of the universe. Indeed, they have done more than ask themselves; they have conducted many experiments. Space vehicles—Explorers, Sputniks and the rest—are often equipped with solar cells to supply power to the satellites' equipment. These solar cells directly receive the sun's energy and transform it into electricity.

Satellites are nothing more than the engineers' first feeble probing into the universe they are to dominate. The seven astronauts may not be engineers, but they are the engineers' explorers or scouts. What they report back will enable engineers to prepare for the job ahead. The purpose of the satellites is to bring back scientific information. More particularly, the satellites are an engineering device fulfilling God's commandment to rule the universe. Cape Canaveral is holy ground, in spite of occasional (or frequent) profanity.

The colossal assignment to "dominate the earth" reaches its pinnacle in the extension of the word *earth* to include the *universe*. On the evening of January 11 of this year, in the main auditorium of the Engineering Society of Detroit, we saw something projected on the screen which had the shape of an Indian arrowhead. It was the photograph of a galaxy 600 million light years away. At 186,000 miles per second that is a fair distance. My neighbor on the right leaned over and whispered: "We engineers will be out there one of these days, and in charge." I whispered back: "But it won't be this year."

"But I thought it is the scientist who does or will do all these things!" No, it isn't the scientist, really, who does all these things. Still, he is indispensable; the engineer couldn't possibly get along without him. The scientist studies, investigates and publishes his discoveries; the engineer utilizes the scientist's published data in order to get work done. There is an analogy in medicine. The surgeon is completely helpless without scientists who work in anatomy, bacteriology, physiology. But when the appendix or the gallstone has to come out, it is the surgeon who operates, not the anatomist or the bacteriologist or the physiologist.

It is the engineer's own fault if he is mistaken for a scientist. The profession could profit by better public relations. The scientist is an expert in public relations; the engineer is an utter amateur. But I think he ought to let a little of his light shine from under the bushel.

It is good that the engineers have assumed for all of us a major share in the job of "utilizing the materials and controlling the forces of nature." Otherwise the Lord might on Judgment Day ask embarrassing questions about His injunction to subdue the earth!

The Backfield Jungle

Robert McCown

RECENT SCANDALS in college athletics have caused responsible educators to raise their voices once again in protest and warning. Among them, an authoritative student of American history and culture, Prof. Henry Steele Commager of Amherst College, writing in the *New York Times Magazine* (April 16), leveled the charge of "pervasive immoralities" at practices which pass for general policy in many of our colleges competing in varsity athletics. Sports no longer belong to the students, he maintains, but rather to the administrators, coaches, alumni, the entertainment world—with each group shamelessly exploiting athletes for its own purpose.

Another authority, Prof. John U. Monro, dean of Harvard College, making an appeal in the same magazine (April 23) for a concerted national effort to discover and guide intellectual talent toward a university career, denounced as "deep moral hypocrisy" and as a "corrupting scandal" the attitude toward athletics adopted by some of our best-known colleges. He cites their "thoroughly bad moral example"—recruiting athletes and openly paying them to give their best energies to "amateur" sports—as a partial explanation of why hundreds of thousands of talented youths lose interest in studies and end their education prematurely.

Underlying these abuses there is a deep-seated misunderstanding of the nature of athletics and of the role of athletics in the education of youth. Moreover, it is in our high schools that this misunderstanding takes root and bears its first fruits. And although high school athletics rarely provide copy for the scandal page, they nevertheless have disastrous effects on a greater number of students than are affected in college. Besides, high school athletics exert this bad influence at a more critical period of a student's formation.

To illustrate this, let us take the hypothetical case of the trials of a first-year high school teacher in one of our large urban high schools. Like thousands throughout the country, this school has good facilities and boasts an enrollment of many gifted students. Unfortunately, it attempts to compete successfully with other schools of the region in the regular round of varsity athletics.

About thirty boys, 13 years old on an average, will be entrusted to this teacher, who will take them in charge at a crucial stage of their intellectual and social

formation. He will find them docile to whatever new orientation he wishes to give them. He realizes that he has shouldered no small responsibility; he resolves to communicate to them his love of knowledge and a desire for self-discipline. He plans above all to make them read, read, read.

As our teacher begins to engage his students in the process of learning, he discovers that there is a rival interest resolutely making a bid for the boys' commitment. This is the program of interschool athletic competition, which will in some way involve each boy, whether he is a player or not, and which will demand a large part of his time, interest and enthusiasm during the whole year, and for each of the four years.

This rival interest will be irresistible to an adolescent. The freshman student will find himself in an atmosphere where athletics are made to appear the way to manhood. The conversation of the upper classmen and of many of the teachers overflows with talk about the achievements of last year's teams, and about this year's promise. An aura of fame surrounds varsity stars sporting their "letters." The school library and corridor walls are bedecked with trophies and pictures of past athletic glories. The sports pages of the community and school newspapers contribute their part to enhance the image.

Early in the year—in some schools weeks before the beginning of classes—football practice begins. The varsity comes first, of course, but freshmen and junior-varsity teams are also organized to train future material for the all-important varsity squad. From first year on, all potential players are encouraged to "keep in shape" for yearlong series of basketball, baseball, track and swimming events. It is not uncommon for a boy to spend regularly as much as three hours daily in exhaustive physical training. Under such a regimen, sustained interest in studies and concentrated mental effort are difficult. Often, whatever intellectual potentialities a boy might have are in large part sacrificed to the potential player in him. The single intended net product of all this exertion is to put a winning varsity on the field.

But a winning team needs "support." This is provided by keeping the rest of the student body at a high pitch of "school spirit" by a series of pep rallies, ticket-selling contests, poster-making sprees and promises of holidays in return for victory. Almost any expenditure of students' time and school resources which promises more "wins" for the team has the backing of school authorities, and large segments of the alumni and par-

ROBERT MCCOWN, S.J., has an M.A. in English from Oxford, and has taught both in high school and college in the United States.

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ents seem to equate team success with school prosperity. The adolescent student comes to adopt and make these values his own.

Our hypothetical teacher soon has the saddening and frustrating experience of realizing there is nothing that he can do about this situation—one which is clearly damaging to a boy's formation. His protests are brushed aside by appeals to "school spirit," "publicity for the school" and "the tradition of excellence in every field." He learns to steer clear of the subject,

IN THE Anglo-Saxon tradition of education, competitive sports have always been a means of developing stamina, clearheadedness, a sense of joy in competition and other physical virtues. They teach a boy to make his personal efforts subservient to the good of the group in the spirit of teamwork and sportsmanship. In other words, sports have an honored place in the context of education.

Central to the humanism of Christian and western culture is the concept of a hierarchy of values in the faculties of the human person, beginning with the lower or predominantly physical, and working up through the higher faculties to intellect and will. These two spiritual and nobler faculties of man depend upon the lower powers, at least initially, for their well-being. However, they must exercise a strict dominion over these lower powers and subordinate them to a higher good. A proper subordination of body to mind is essential to the effective education of the whole man.

The teacher's work is to achieve the integration of a boy through a series of disciplines in which this subordination is carefully maintained. Once the needs of a healthy mind in a healthy body are attended to by a balanced diet of hard study and brisk physical activity, the rest of the time and energy should be spent as much as possible in things which will lead to further intellectual, social and spiritual development. The student should be encouraged above all to read. He should have the time and get the motivation he needs for such activities as dramatics, debating, science projects, and for social and religious organizations. Sports should certainly have their role, but it should be a subordinate one.

In schools where the sense of this subordination is lost, the athletic program invariably gets the upper hand. A certain immature materialism sees in the "team image" a visible, tangible symbol of the school and "school spirit." Team victories rather than humanistic values are equated with school excellence. In an effort to "build up the school," spiraling demands of interschool competition are allowed ruthlessly to devour the interest, energies and time of the students, and often to cut deeply into the school's budget.

Backers convince school officials that new talent and longer training hours are needed. Talent is procured by yearly recruiting and by offering "scholarships" in grammar schools. Thus high school athletic programs present a distortion of values to the lower grades in the same manner as colleges give scandal to the high

schools. Maximum training is acquired by hiring expensive coaches "who can win games," while the number of teachers on the staff who are primarily coaches, and teachers as an afterthought, multiplies. Yet these practices are justified by a hypocritical casuistry which should be all too transparent to the trained, dedicated administrators who accept them.

What is to be done with this tapeworm which is sapping the vital energies of our educational system for its own fruitless growth and self-perpetuation? De-emphasis is an inadequate remedy. In schools in which varsity sports are the school symbol, de-emphasis on the part of one school merely causes it to lose games to old opponents, resulting in an emotional slump and demands for a winning team.

Other half-measures, such as restricted leagues with stringent regulations, only temporarily cut back the parasite—and a parasite it will remain as long as schools attempt to thrive upon athletic accomplishments and

mistake public entertainment for education. We must instead remove the athletic program from its usurped role of school-symbol by a measure similar to that recommended by Prof. Commager for colleges, that is, "return sports to the students"—eliminate interschool competition and get back to intramural sports. Such a change could result in more sports, not less, and sports enjoyed by the entire student



body, not by a handful of overtrained gladiators.

Serious students of educational policy in this country maintain that a well-directed intramural program of competitive sports would offer all the formative benefits hitherto expected from interschool varsity sports. Besides being less expensive, intramurals would benefit a greater number of students, especially those whose character development really needs what sports have to offer.

Is such reform feasible? Can an enlightened administration of an urban high school generate sufficient interest in an intramural program? Can it convince parents and teachers and alumni of its value? Could it provide a program sufficiently broad to accommodate the varying degrees of the students' talents, yet have in it enough of a challenge to arouse their enthusiasm? In short, do we have leadership in high school education adequate to the task? These questions, as well as the abuses which make them so urgent, deserve the attention of those responsible for our high schools.

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State of the Question

AMERICA'S FORUM ON THE LANGUAGE OF THE MASS

The editors have decided to present, from time to time, our readers' sentiments on the controversy of Latin versus the vernacular. In the heat of debate, we'd like to caution on the sincerity of both sides. "Words are necessary, but as means, not as ends; . . . they are instruments of what is far higher."
—Cardinal Newman.

TO THE EDITOR: I must voice my opinion on "State of the Question" (8/19).

I am a convert of ten years and attend Mass daily. I have used a daily missal almost from the beginning, and have never felt cut off from the altar. If more missals were used at Mass instead of rosaries, assorted novena cards and leaflets or just plain nothing, there would be fewer complaints. A universal Church should have a universal language.

Everything has to be easy these days. What's wrong with a Latin Mass? Nothing. But there is something wrong with people at Mass.

(MISS) ELVIRA POTTRATZ
Omaha, Neb.

TO THE EDITOR: I am continually amazed by one particular suggestion heard frequently from persons opposed to vernacular liturgical functions. The members of the laity are urged to review their Latin! Or they are told how simple it is to learn the pronunciation and phrasing of the relatively few responses they have to make at Mass. Do these protectors of the past realize that in the first and last analysis this is a question not of dogma, not of tradition, not in the least "of the essence"? It is a question of Christ alive today in His Mystical Body.

Do the Latin-for-the-liturgy lovers realize that Christianity is not wedded to being the religion of the linguists? And even for the few real linguists, how many of them can speak and listen to God better in Latin than in their native tongue? Fortunately, God who invented all the languages can understand each of them equally well. How foolish to carry on a dialogue, not in the tiny sense of responses at Mass, but in the larger sense of the whole divine commerce of the liturgy, in a language that—let's face it—we Americans just don't know.

The Lord knows we love the past and are proud of our heritage, but we don't light our homes with kerosene lamps once it's no longer the best way.

GREGORY FOOTE, S.J.
Chicago, Ill.

TO THE EDITOR: I was disappointed to discover that one of the antivernacular guns carried an abortive charge of the Gregorian chant argument: "Now try to imagine Gregorian chant sung in Chinese or Congolese. . . ." Whereupon the reader is expected to snicker at the apparent absurdity of such a proposal. But I didn't. I found myself relieved that the author abstained from making the same statement about English, for experiments have proved that it can be done with a remarkable degree of facility. I would caution the writer to consider the possibility of such an achievement—yes, even in Chinese or Congolese, supposing, of course, that Gregorian chant cannot be sacrificed for the possibility of a vernacular liturgy.

Which statement invariably leads to this question: Why is it that we must hold so tenaciously to Gregorian chant in our liturgy? Can we not suffer at least the partial loss of a 1,400-year-old tonal system? Besides, in how many parish churches do we hear the proper parts of the Mass sung to the Gregorian notation? Comparatively few. At present our liturgical musicians are by no means effete. Fr. Joseph Gelineau, S.J., is making remarkable strides in proving the vernacular's adaptability to music and its flexibility. At the same time he offers some solid, inspiring, 20th-century liturgical music.

The need of a determined syllabus of liturgical music was extremely evident in the time of St. Gregory the Great; and the necessity of the transition's completion under ecclesiastical auspices

became even more evident since many abuses could have crept in. People had then, as they have now, an inherent desire to express in song their participation in the liturgy. (They did it in the vernacular, too!)

It would indeed have been an alarming disappointment had St. Gregory given his people a set of 1,400-year-old Egyptian modes with an exhortation to express *their own* emotions, *their own* sentiments, and *their own* love of God with them. But this is no less than the stanch traditionalist asks. For him, his Gregorian chant possesses an enchanting beauty—a beauty from which he insists that others derive the same satisfaction even if it entails strengthening the centuries-old Latin picket between altar and pew.

Palestrina, Bach, Mozart and other great composers have been immortalized by their followers. They are not left alone but are available in books, scores and on records and tapes. Could not Gregorian chant find its place here with the other masterpieces of musical achievement, not only for the sake of insuring its own immortality, but in order to clear the way for the vernacularist?

Our liturgists, whether they be musicians, canon lawyers, parish priests or laymen, have dedicated themselves to a truly noble work. In short, they are endeavoring to bring the Holy Sacrifice of the Mass closer to the faithful for whom Christ instituted it. Therefore, in recognition of their working ultimately for our salvation, we owe them our unrestrained support.

(FRA.) QUENTIN DEVER, S.A.
Garrison, N.Y.

TO THE EDITOR: One more "voice of the people" in the Latin vs. the vernacular discussion. If it is really to be the vernacular, the common native speech of a certain locality, I fail to see how one version of the liturgy, even for each different language, would do it. What is vernacular in England is not vernacular in the United States.

Another point: Gregorian chant as a musical form is just as difficult for the ordinary layman to understand as is Latin. Yet we don't think of throwing it out. We try to educate the people so that they can sing it.

Also, the chants of the *Liber* were written for a Latin text, and it is the

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perfect wedding of melody and language that makes our worship of God a truly artistic performance. Among the many wrenchings of the Latin text into English and the singing of this to Gregorian chant melodies, I have heard only one which could really be called artistic. It was the "Exsultet" as sung at the recent Liturgical Week in Oklahoma City.

The extreme difficulty of mating melody with language is one reason for the infelicitous result of putting the Gelineau psalms to an English text. The music was written to fit French Canadian vernacular. And the Canadians are just one segment of the French-speaking world. Our present *Liber* represents the combined genius of many countries over hundreds of years to praise God in one single language. But there would have to be hundreds of different *Libers* if the vernacular of any country were to be artistically sung in accordance with the principles of the Motu Proprio. And from where is each language group to get sufficient talent to produce a book of sung prayer which in any way begins to approach the pooled riches of the *Liber* that has been handed down to us as part of our Catholic heritage?

M. MELANIE DOYLE

Kirkwood, Mo.

TO THE EDITOR: This is in answer to Msgr. Willebrand's letter, reprinted in *AMERICA* (8/19), requesting the views of the laity on the subject of the vernacular in the liturgy. It is my fear that American Catholics, secure in the familiar usage of centuries' standing, have failed to grasp the strengthening efforts of relatively few for the use of the vernacular, and therefore have failed to make their feelings known.

On this particular subject, it has been my experience that those in favor of the use of the vernacular are so completely convinced of its worth that contrary opinions are ignored. Their great argument that the people will understand what is transpiring at Mass indicts the intelligence of these same people whose missals are equipped with a literal translation of the Latin.

Another common argument advanced for the proposed change is that converts, restrained from entering a church that conducts its services in another language, will enter in droves when the vernacular replaces the Latin. This argument discounts entirely the workings

of the Holy Ghost. Indeed, potential converts see in the Latin a very solid support for the claims of the Church that she and her doctrines are changeless. The abandonment of Latin, either wholly or partially, might well raise doubts about this stability.

Aside from these defenses, may it not be advanced that this generation—a nervous one, wanting constant change—faced with *unchanging* doctrine, seeks to change at least that which will not formally disturb faith? The original purpose of the Latin—to reduce the danger of changes in meaning which occur in a living language—is still a very valid one, and the test of hundreds of years of unbroken use should be our safeguard now.

The Tower of Babel produced a multiplicity of tongues, the punishment of an outraged God. The Roman Catholic Church, in her use of Latin for the liturgy, has returned in a sense to the universal language of the times before. May it please God to let it stand and not again divide us!

(MRS.) OLIVE J. CLARK

Wichita, Kan.

TO THE EDITOR: Who, including priests and, I venture to say, the Holy Father himself, prays his private prayers in anything but his own language? Each one of us wants to put every inflection, every nuance, everything he can express into his words to God. One can do this fully only in his own tongue, so that the words come without hesitation, without any conscious effort at translation.

The Mass being our greatest prayer, we should be able to pray it without any thought but to pray it from our hearts. Even if we were all Latin scholars, we could express our love for God better in the language that we use to express our love for our parents, our children, our wives.

ADOLPHE D'AUDIFFRET

Westerville, Ohio.

TO THE EDITOR: I am glad to see some open discussion of the use of the vernacular at divine services.

Possibly the good nuns did such a thorough job on me, teaching me that prayer was "the lifting of the heart and mind to God," that I find it hard to so lift my heart and mind while uttering unintelligible sounds in unison with people equally confused.

I read about closer co-operation of the laity with the clergy, yet I find it impossible to have a discussion on the subject of the dialogue Mass at *all* Masses. I wouldn't object if I were given the choice of attending a dialogue Mass in Latin or one where I could read my missal undisturbed, but the only satisfaction I get is that "the Bishop wishes it." Why is he so adamant on the subject when Pope John himself says: "From now on more of the Church services will have to be in a language which the people understand?"

Please keep the pot boiling on this subject.

WILFRID A. MERRILL

St. Paul, Minn.

TO THE EDITOR: In your Comment "The Pope and the Credo" (8/12), you ask: "When will the blessed day come when Catholic congregations in the United States will respond to the celebrant's intonation instead of leaving that task and privilege to the paid singers in the choir loft?" Here is a partial answer.

That day will come when the American clergy begin to allow and to encourage lay participation in the Mass; when they do not try to get from the start of Mass through the Gospel in less than seven minutes in order to leave 25 minutes for parish announcements and a hasty reading of the Gospel in English. It will come when priests begin to say slowly and audibly those parts of the Mass which require it, and allow their congregations time to reply, instead of forcing them to consider the Mass as a private affair between priest and servers. There is a great deal which can be done to make the Mass—in whatever language it may be—intelligible and meaningful to *all* its participants, and not just those at the altar.

In some parishes this has been done for some years, and no one, after attending such a Mass, singing the Creed and responses at a High Mass, making the responses and reading parts of the Proper at Low Mass, can long be satisfied with the "unreformed" liturgy as it exists in the average American church. If the clergy is unwilling in general to lead in such matters, the layman will have to, but he will need the support, at least, of his pastor, and the support of editorials in magazines such as yours.

NICHOLAS R. CLIFFORD

Belmont, Mass.

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BOOKS

Two Young People Seeking God

FRANNY AND ZOOEY

By J. D. Salinger. Little, Brown. 201p. \$4

It may come as a surprise to those who thought that the language in *The Catcher in the Rye* was anything but pious to hear that *Franny and Zooey* is a deeply religious book. As a matter of fact, a good case can be made out that *The Catcher*, too, was at base religious. It was certainly the story of an adolescent's search for some values to compensate for the "phoniness" he thought he saw in the lives of the adults he knew.

This book is religious in a more obvious and deeper sense. It is made up of two tales. The shorter one concerns Franny Glass, a college girl who meets her boy friend to attend a football game. As they are having lunch, Franny nervously, rather compulsively reveals to her humorless and egotistic swain that she has become fascinated by a practice she has read about in a book by a Russian peasant-mystic. The practice is to learn to "pray always" by repeating the "Jesus prayer" over and over until it becomes almost a rhythm in the blood. From this it will come about that one will be praying all the time, as it were without thinking about it. She gets so worked up in telling about this discovery that she faints dead away—and there the tale ends.

But the second part of the book reveals Franny at home and on the edge of a nervous breakdown as a result of her religious binge. Zooey (Zachary), her slightly older brother, has a long, involuted, funny and completely engrossing talk with their mother about Franny's state, and finally, impersonating another brother over the phone, gives Franny a good talking-to about her religious mania. His final counsel is that the real way to pray always is simply to do one's job as best one can and in a spirit of seeing Christ in others.

This bare outline certainly gives little idea of the extraordinary character of this book. The conversations are brilliant—they are slangy, hilarious and poignant at the same time as they probe into the often silly but always dead serious yearning of the two young people to grasp some great spiritual truth to motivate their lives.

They are no saints by any means—their language slips too often into profanity, for one thing—but they are completely believable. They are apparently

sophisticated young moderns whose veneer of banter and smart talk masks an honesty with self that drives them to detest sham and almost literally cry out in their souls for the peace, the security and strength that come with spiritual commitment.

I am afraid that some whose own spiritual convictions are deep will feel that Salinger is poking fun at holy things. I feel strongly that underneath Salinger's unique and sometimes startling idiom, this little book echoes what St. Augustine said so many centuries ago about the restless heart and where alone it can find rest.

HAROLD C. GARDINER

Mission Thriller

AND WE THE PEOPLE

By Tim O'Neill. Kenedy. 248p. \$4.50

What kind of man would sail halfway around the world to bring Christ to a handful of primitive people in the jungles of a Pacific island?

If the story of Fr. Tim O'Neill, Missionary of the Sacred Heart, is any indication, he is a man of tremendous heart, humor and determination. *And We the People* (that is how the Mengen tribe in New Britain refer to themselves) describes in a series of anecdotes the sort of life that in its essentials awaits any missionary.

Shortly after World War II Tim O'Neill left his County Cork with five other Irish priests to build up the war-ravaged New Guinea mission. A few quick changes later he found himself in an equally ravaged "parish" in New Britain, with 2,000 square miles of jungle and mountain, 1,500 neglected Catholics and about 6,500 pagan tribesmen to convert.

His parishioners, actual and potential, were scattered in tiny villages that could usually be reached only by walking. So he walked, unburdening himself of "a bagful of delusions" about his ambulatory prowess on the way. In so doing he managed to keep laughing at himself, and makes us chuckle with him. The billy goat, for instance, that began chewing the hem of his cope during Benediction didn't add much to his ecclesiastical decorum.

But there is a tragic side, too, to life in the South Seas. Sickness, malnutrition and superstition made life for the

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Mengens anything but a tropical paradise. Thanks to penicillin, Fr. O'Neill could treat fifty agonizing islanders in one day and know that within a week their ulcerous sores would be all but gone. He found an unspoken "Thank you" written in the eyes of men "one of the most beautiful sights in the world."

Rather than condemn superstitious pagan rites, he worked slowly, relying on "sound Christian doctrine and the grace of God." One of the natives' more harmless beliefs, for example, was in the Porekanu, a sprite he tolerated because it was not unlike its better known cousin, the Leprechaun. Two of Fr. O'Neill's stoutest allies in his quiet struggle with ignorance were the people's common sense and their often remarkable recognition of natural law.

In other ways, too, he compares primitive ways with civilized, and the latter do not always come out on top. As for killing, "some do it with a *butu* (a sort of club) and others with a bomb. The result is the same."

Whether it's in the stifling jungles of the South Sea Islands, the Indian villages of Guatemala or a metropolis like New York, every missionary—priest or layman—will experience loneliness—"a deep and heavy loneliness of soul and body, a loneliness in which it is easy to remember God."

It is to be hoped that many of the readers of this very human book will become Tim O'Neills in their own time and place. The book is a rich offering, to which members of the Catholic Book Club can look forward.

RICHARD ARMSTRONG

What Makes K. Tick

THE GRAND TACTICIAN

By Lazar Pistrak. Praeger. 296p. \$6

KHRUSHCHEV: A POLITICAL PORTRAIT

By Konrad Kellen. Praeger. 271p. \$5

CONQUEST WITHOUT WAR

Compiled and ed. by N. H. Mager and Jacques Katel. Simon & Schuster. 545p. \$7.50

Nikita S. Khrushchev, the dictator of many faces, is the star of all three of these books. As befits a man of Khrushchev's versatility, he is cast in a number of roles, from the obscure *aparatchik* who steadily advances up the ladder of the Communist hierarchy while his rivals, one after the other, disappear into the memory hole, to the undisputed master tactician whose sense of timing and adaptation eventually

leads him to center stage in world history. A popularizer of Communist ideas as well as a confirmed pragmatist, he poses alternately as an indefatigable instrument of historical necessity and a wise custodian of national interest.

Lazar Pistrak and Konrad Kellen, two professionals in the historiography of the Cold War (though not well-known to the general public), compete in retracing the path covered by Nikita Sergeyevich, while N. H. Mager and Jacques Katel, respectively identified as a "trained editor" and a "trained student of international affairs," are more concerned with Khrushchev's plans for the future.

The main difficulty confronting a prospective biographer of Khrushchev is to weed out fable from fact and to find sufficiently reliable source material to separate Khrushchev's own story from the context of the history of his times. In the past, V. Alexandrov proved unable to clear the first obstacle, G. Palocz-Horvath (see AM. 10/15/60, p. 86), to clear the second. Lazar Pistrak, in his *Grand Tactician*, is significantly successful on both counts. From his office overlooking the Washington Monument, Pistrak commands an impressive collection of Russian source material which enabled him to uncover important evidence pertaining to Khrushchev's early party career. In the light of this material, Khrushchev emerges as an atypical product of the Stalin era, a man of initiative and audacity who was closely involved in many of Stalin's unpleasant activities and efficiently promoted "conditions necessary for the development of Stalin's dictatorial control."

Pistrak's librarian instinct guards him from attributing undue credence to suspect source material. He prefers to state what is known rather than to speculate. He rarely ventures beyond the limits of safe deduction and inference. His prose may be unimaginative, but it is solidly anchored in fact. The result is the best (although of necessity not a definitive) sketch of Khrushchev's life which has thus far appeared in English.

Konrad Kellen originally started out as a collaborator on Pistrak's book and, it would seem, subsequently decided to present an independent account of Khrushchev's life. It's doubtful that this was a wise decision. Kellen takes his time getting to the heart of his subject, but once he has placed Khrushchev's birth in the larger context of Czarist history (all the way back to the seventh century, if you please), he is suddenly in a hurry to reach the era and the atmosphere of post-Stalinist Russia. The

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THE PLAIN
STONE
By Mark H.

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author is clearly more concerned with explaining Khrushchev than with documenting his rise to power. As a result, perspective tends to assume greater importance than isolated facts, and extraneous matter is brought in to enhance the setting. In his quest of motives and links, the author is forced to rely on speculation, conjecture and basic psychology. Occasional factual errors, clearly not the result of misprints, do not seem to embarrass him unduly.

The two impressions which emerge from the reading of Kellen's book—a certain amateurishness and uncertainty of "touch"—are the more surprising in view of Kellen's long experience with the problems of communism. The most damaging factor, of course, is the almost simultaneous publication of Pistrak's own account of Khrushchev's rise to power.

Mager's and Katel's "Quotable Khrushchev" is a massive job of compilation featuring significant passages from speeches, interviews and remarks made over the years by N. S. Khrushchev on such varied topics as Berlin, peaceful coexistence, diplomacy, satellite relations, underdeveloped countries, propaganda, industrial growth and international communism. The quotations are arranged in 14 chapters grouped under three headings: The Scene; The Objectives; The Methods. Although the anthology does not, by far, exhaust Khrushchev's entire repertory of arguments and ideas, most of them will be found here, and the editors deserve our gratitude for their skill and patience in making them available in such a concise and convenient form.

The editors were less successful in their efforts to "refute" Khrushchev's arguments and ideas by quoting significant passages from Lenin and Stalin as well as in their own commentaries and those of non-Communist analysts. Here, better selection between expert opinion and tendentious statement, and better acquaintance with Marxist-Leninist doctrine would have greatly enhanced the quality and usefulness of the anthology.

As it stands, the Mager-Katel anthology is a handy reference work which has a rightful place on the bookshelf of the informed citizen.

SERGE L. LEVITSKY

THE PLAINSMEN OF THE YELLOWSTONE

By Mark H. Brown. Putnam. 480p. \$7.50

The Yellowstone River basin is a vast, sprawling prairie and pine-covered mountainous area covering most of Montana and northern Wyoming. Al-

though it is still a sparsely settled area, it is important because it provides a fine example of how Americans explored, settled and exploited a virgin region.

The Indians were there when daring fur trappers like Jim Bridger arrived in the 1830's to wrest fame and fortune from the hills and streams. Military expeditions explored the region several times after Lewis and Clark made their epic expedition. Then the covered wagons lumbered over the prairies en route to Oregon or California. Finally, cattlemen sought out the grasslands, prospectors delved and the "sodbusters" tried to take up land in an area that was just not made for small farms. In this process are all of the factors of frontier evolution which historians claim is a peculiar characteristic of American history.

The Sioux, Crow and Cheyenne Indians always played an important part in this story. They were many, warlike and ably led by chiefs like Sitting Bull, Gall and American Horse. General Crook could not subdue them. Custer lost his life battling them. Other military leaders finally wore them down by sheer weight of numbers. But in their fight for survival, the Yellowstone Basin Indians posed the strongest Indian

threat to white penetration ever seen in North America.

This is a fascinating story that Mr. Brown tells from original sources, personal observations and recollections of old times. It is a detailed yarn and one of the best accounts of how and why a region was finally won over to civilization. All of the ingredients of a wild and woolly tale are there. Bad men and good guys, marauding Indians, crooked politicians, civic-minded men, shady ladies, solid family women and well-known soldiers enter the picture, play a role and disappear. It is a broad canvas, boldly conceived and meticulously painted. The parts of the story are well developed and there is a smoothly running continuity that brings together the over-all story. This is exciting, accurate and sound regional history.

E. F. KRAMER

BARBARIAN'S COUNTRY

By Jean Hougroun. Trans. from the French by Geoffrey Sainsbury. Farrar, Straus & Cudahy. 256p. \$3.95

The publisher announces that Jean Hougroun resembles Somerset Maugham and Alec Waugh in his ability to evoke the exotic background and oppressive atmosphere of his story's setting—South-

QQ.

Each month AMERICA will quiz its readers on five or six matters that have been treated in our pages. For answers, see the following page.

An America Quiz

1. a) Who is the new Vatican Secretary of State? b) What advantage may the United States expect to derive from his appointment? c) Why?
2. Why did one foreign observer feel that the climate in France, this September, favored plotters of all sorts?
3. In contrast to present British interest in the Common Market, what three moves toward European co-operation had been brushed off by postwar Labor and Conservative governments?
4. What step did the Federal Republic of Germany take to drive home a vital point to the "nonaligned" nations at their recent Belgrade meeting?
5. a) What is the basis for what the astronomer calls an "astronomical unit?" b) In terms of such units, how far away from us is the nearest star?

east Asia. This estimate is true, but there is an added factor in Hougron's novel, a topical impact that is inevitable in the face of current news from Laos. So, while the book stands on its own as a compelling story, its timing makes it an illuminating background to the news—more illuminating, perhaps, than comforting.

Philippe Couvray, the narrator, awakens one morning to find that his father, Antoine, has been murdered. Father and son have been estranged for some time; Philippe has rebelled against his wealthy colonial heritage. His rebellion is a confused thing, partly personal hatred born of misunderstanding, partly a vague sense of justice without any special motivation. He has been imprisoned, is well known for his violent character and, as the story begins, is living openly with his native mistress, Sao-Sao. While everything points to Philippe's guilt in his father's murder, suspicions are set aside when it is revealed that the young man is heir to the tremendous Couvray holdings. No one is more stunned than the heir; it has been a foregone conclusion that his sister Alice, secretary-confidante to the elder Couvray, would inherit the not inconsiderable estate.

Philippe moves north to take over the

property, but no one welcomes him. The native servants look askance at Sao-Sao; the French administrators are hostile; the army officers are assuming greater control in view of the approaching Vietminh forces. As he tries, slowly and awkwardly, to find his way, Philippe learns a great deal—about himself, his father and the complicated relationships between the French colonials and the Indo-Chinese. A dawning sense of responsibility leads to several gestures—most of them random, well-meant, but not especially fruitful. At one point he reflects:

Looking at [the Laotians], it was borne in on me that we had nothing to say to each other. . . . Half a century of colonization had divided us into the conquerors and the conquered, the masters and the servants, and on either side the best intentions of the other were mistrusted. . . . I derived no pleasure from helping them. I merely wanted to be just to them, and even so for my own sake much more than for theirs.

This is a powerful story and its narrator is a complex young man representing, it seems, something broader in scope than his role as a rebellious son.

MARY STACK MCNIFF

QQ.

Answers to the Quiz

1. a) Amleto Cardinal Cicognani. b) Responsible authorities in the Vatican can be expected to have improved knowledge of U.S. viewpoints. c) Because Cardinal Cicognani, in his 25 years as Apostolic Delegate in Washington, won the esteem of all by his sympathetic grasp of U.S. affairs. (9/2, p. 677)
2. Because the party system is almost at a point of paralysis. (9/2, p. 687)
3. a) In 1951, the proposal for a European Iron and Steel Community. b) In 1954, the proposal for a European Defense Community. c) In 1958, the initial proposal to set up the organization that became the Common Market of Six. (9/2, p. 689)
4. In an aide-memoire to the participants, it called attention to the colonialism practiced by the Soviet Union in Germany and Eastern Europe and in the Orient by Red China. (9/9, p. 702)
5. a) The mean distance from the earth to the sun, about 92,960,000 miles. b) Almost 300,000 A.U. (9/9, p. 715)

The Reviewers

RICHARD ARMSTRONG, M.M., is assistant director of The Christophers.

SERGE L. LEVITSKY was formerly a lecturer in Slavonic studies at Oxford University.

E. F. KRAMER is associate curator of history at the New York State Historical Museum, Albany.

MARY STACK MCNIFF is also a regular reviewer for the Boston Pilot.

EUGENE K. CULHANE, S.J., is AMERICA's Managing Editor.

HAROLD C. GARDINER, S.J., is the Literary Editor of AMERICA.

THE CUBAN STORY

By Herbert L. Matthews. Braziller. 311p. \$4.50

Mr. Matthews' liberal compulsions and his personal friendship for Fidel Castro have unfortunately thrown this view of the Cuban business badly out of focus. He presents a wealth of valuable facts, but his conclusions are wrong.

The defect in Matthews' judgment of Castro seems to stem from his concept of revolution itself. He regards revolution as a set of abstract techniques and procedures about which there can be no moral judgments, as something blind, determined and morally neutral. Thus he concludes that its leaders are not to be judged as normal leaders are judged. But the unique fact about the Cuban revolution is that Fidel Castro personally fomented and nourished and shaped it, so that he—not blind forces—must bear responsibility for it. From the very beginning his colleagues were few. They obeyed him. He did not obey them.

In January, 1959, just about everybody in Cuba had rallied to Castro's political revolution. Their goal was to oust the dictator Batista and have another try at democratic government. But by deceit and double talk, kept up for over two years, Castro perpetrated on them his social revolution. It is the work of a few—a few led by Fidel. In the process he seized all newspapers, schools, banks and industry. Those who differed with him, that is, the "counter-revolutionaries," he ruthlessly purged.

The hatreds Castro alleges to exist in Cuba are hatreds he himself largely created. In his marathon TV talks, he deliberately fomented class hatred, which had been minimal before 1959; Matthews does not dwell on this. Castro harped on racial differences until he made a serious racial problem exist. He

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fattened up anticlericalism and made anti-Yankeeism a national neurosis. If ever a revolutionary leader personally created his revolution, that man is Fidel Castro.

Mr. Matthews regrets the loss of civil liberties in Cuba, but writes this loss off as a necessary consequence of "the revolution." Fidel and his top advisers, he says, "became convinced that the answer to their revolutionary problems lay in the methods of totalitarian communism." At this point readers expect a whacking moral judgment, to balance off all the praise given Castro throughout this book. They look in vain. Herbert Matthews' only explanation is to say that for Castro "to turn against the Reds would have seemed like truckling to the United States."

Fidel "was not and is not a Communist." Matthews repeats this in his book, as he has repeated it over and over in other recent writings on Cuba. Yet he gives no positive proof for this apodictic statement. How could he supply such proof? It is impossible to establish membership in a secret society.

What are we to think of Castro? Is he a Communist? Today, certainly, anyone so methodically anti-American, anti-OAS, anti-West, and so openly pro-China and pro-Soviet has the burden of proving that he is not a Communist. Cubans, in and out of Cuba, are quicker to state that Fidel is a Communist than Matthews is.

In the eyes of an increasing number of Cubans, Fidel is anti-Cuban, too, for he has repudiated Cuba's cultural, religious and historical roots in the name of a justice that he himself flouts. Anyone who knows Cuba recognizes that communism is antipathetic to its individualistic people. Only the personal magnetism of Fidel—plus his intelligence and police agents—have made possible its limited success with the Cuban masses.

Fidel will get harsher criticism from the majority of Cubans than he gets here from Herbert Matthews. Castro cannot excuse himself by saying, as Matthews does, that if he is a reluctant captive of Russian and Chinese Communists, it is because "events, pressures, perhaps necessity, drove him that way."

Behind all this there has not been the mysterious, inexorable march of an abstract "revolution." Up to now, it has been the person of Fidel Castro and the little clique that surrounds him that explain it all. As time goes on and the social revolution develops, the Communists may—and probably will—step in and take over completely. Fidel will go then, having lost his usefulness as *lider*

maximo of Stage One of the Cuban revolution.

The reader of this book will take away another impression—a weariness with Mr. Matthews' insistence on his own and the New York Times' virtues as reporter and newspaper. It is self-defeating, if he would prove their excellence, to keep asserting it ad nauseam.

EUGENE K. CULHANE



BACK STREET (Universal). Ross Hunter is a personable ex-actor who is now known as the most "commercial" producer in Hollywood. Translated, this means that his last four pictures have grossed an average of \$10 million each.

The secret of Hunter's success is quite simple. He reasons that women control the buying of the majority of movie tickets, and that women like, on their night off from the hot stove, to project themselves into glamorous surroundings. An occasional comedy finds its way onto the Hunter agenda, but, by and large, he also reasons that women like to weep. So he has specialized in slicked-up contemporary remakes of tried-and-true, tear-jerking soap operas from another era, such as *The Magnificent Obsession* and *Imitation of Life*.

Of both literary and theological interest



THE NOVELIST AND THE PASSION STORY

By F. W. DILLSTONE. This study of the Passion of Christ as four great novelists have seen it is "... acute and illuminating."—*Times Literary Supplement*. The novelists: HERMAN MELVILLE, in *Billy Budd*; FRANCOIS MAURIAC, *The Lamb*; NIKOS KAZANTZAKIS, *Christ Recrucified* (Film title: *He Who Must Die*); WILLIAM FAULKNER, *A Fable*.

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Back Street is Fanny Hurst's twice-before-filmed novel about a woman's lonely, self-sacrificing and ultimately futile life as the mistress of a man who could not marry her. Miss Hurst put it in a period setting when she first wrote it. It would seem impossible, given our changed mores and social structure, to retell the story in a modern setting. Critics who thought it could not be done have no reason to change their minds after seeing the picture.

They can point out, in the first place, that the heroine, a staggeringly successful fashion designer (Susan Hayward), does not spend her time on a back street but instead proceeds, in the course of the picture, from Lincoln, Neb., to Fifth Avenue, to the Via Condotti, to the Rue Faubourg St-Honoré. In addition, they might observe that the alcoholic-psychotic wife (Vera Miles), who effectively frustrates the hero's (John Gavin) bids for freedom, is not quite like anybody to be found outside a movie scenario. Moreover, they might conclude, the entire script is a succession of romantic clichés deployed in a succession of too-too-chic settings, and at no point has it a tangible connection with real life.

The critic who makes these observations is not going to hurt Mr. Hunter's feelings or affect his box-office grosses. The last thing fans of Ross Hunter movies want is realistic films in which they can see themselves as they really are. If *Back Street* gave a true-to-life account of the career of a top fashion designer, she would have to be shown at every turn to be an exceptional person, and the tired housewife couldn't identify with her. The trick is to lay on the glamour thick and yet retain the image of Everywoman.

Moreover, if the wife showed a single likable human trait, the halo of nobility encircling the hero's and heroine's flirtation with forbidden fruit would inevitably seem a little tarnished, and that is another kind of realism that must be avoided at all costs.

The question in my mind is: Are these calculated incitements to wishful thinking a cause or only an effect of the soft spots developing in our civilization? I have a further question: Is there any way of persuading the gullible gulpers of this self-hypnotizing soothing syrup that they are thereby selling their birthright of human dignity for a very small mess of pottage? [L of D: B]

THE MAN WHO WAGGED HIS TAIL (*Continental*) is a whimsical and quite charming little comic fantasy about a crooked lawyer (Peter Ustinov) who is

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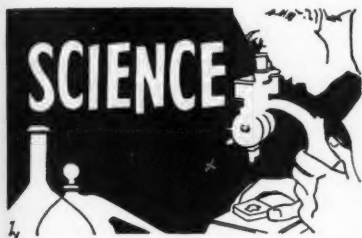
DEAN, Box C, Cresson, Pa.

turned into a dog as punishment for having defrauded some defenseless Italian immigrants recently arrived in Brooklyn.

The picture was conceived and directed by Ladislao Vajda, of *Marcelino* fame. Pablito Calvo, the enchanting young hero of the earlier film, is on hand as a small boy whose spontaneous love for the animal results in its turning back into a (much chastened) human being.

The film has a weird and wacky language problem. It is supposed to be about Italians who speak only Italian in a strange country. It is a Spanish production, however, and both American and Italian characters speak Spanish. Obviously, the confusion would be compounded and the plausibility lessened if everything were dubbed into English. By and large, though, the funny and imaginative touches transcend the language barrier. [L of D: not yet rated]

MOIRA WALSH



Neutrons and Bombs

WE USED to think that atoms were made up entirely of tiny bits of positive and negative electricity. Then scientists discovered the neutron, a subatomic particle that has no electric charge at all. Now we know that the neutron has a role to play in the heart of every atom except the simplest form of hydrogen. Moreover, the neutron, whether moving slowly or speedily, is the secret trigger in every type of nuclear bomb. Let us consider some typical examples.

In a lump of U 235, at any given moment, a number of slow neutrons are wandering about. If one of these projectiles pierces the vitals of an atom of U 235, the target atom may split in two violently and two or three more neutron bullets may be set loose.

Now imagine that several pounds of U 235 (the classified *critical mass*) are squeezed together so rapidly by an explosion of TNT that neutron projectiles start tearing through your lump of uranium faster than they can escape from its surface. The result is a chain reaction. In a millionth of a second it can

raise the temperature of the uranium to a hundred million degrees Fahrenheit (this is the birth of an atomic fireball) and create such enormous pressure that a shock wave moves outward in all directions (the blast effect).

Two other things happen in the complex explosion reaction. A large number of artificially radioactive elements are created (source of fallout), and perhaps one per cent of the weight of the fissionable materials appears in the form of a free supply of fast neutrons.

We have just described the *fission* bomb. It can be built in various sizes. In principle, you could make one with an explosive energy of 20 megatons, if you were willing to expend about six tons of U 235. But that might cost \$100 million. Is there a way to get what the pundits used to call "a bigger bang for a buck?"

Yes, and here's how. We can use the heat of the fission bomb and its excess neutrons to trigger off a chain reaction in atoms of tritium and deuterium (two special forms of hydrogen). This will give us the *fission-fusion* or so-called H-bomb.

Specifications? Take a fission bomb and surround it with a mantle of the chemical substance lithium 6 deuteride (abundant and fairly cheap). Then watch what happens.

When the fission bomb goes off, the fast neutrons react with the lithium and tritium is created on the spot. Tritium atoms *fuse* with the deuterium and the result is a titanic outpouring of heat radiation and shock energy. Moreover, as much as 20 per cent of the weight of the deuterium may appear in the form of free and fast neutrons. We will be using them in a moment.

Meanwhile we can observe that even a one-megaton H-bomb, apart from its tremendous blast energy, produces enough heat to turn a half-million tons of water into steam. Be it noted, however, that hydrogen fusion, in itself, creates relatively little radioactivity over and above what results from the explosion of the fission trigger. That is why H-bombs are called *clean* in proportion to their power.

Now we are on the threshold of open-ended violence at ridiculously low cost. All we have to do is wrap the H-bomb in a thick jacket of U 238, which can actually be called an unused by-product of manufacturing U 235.

U 238 cannot be made to fission by slow neutrons, but it will fission when bombarded by our supply of fast neutrons from the fusion explosion. The result? Another dimension of heat, blast and radioactivity, depending on how



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much U 238 you employ in the process.

Our three-decker bomb (*fission-fusion-fission*) is therefore the "dirty" bomb par excellence. Fallout from such a monster is what hit the fishing vessel *Lucky Dragon* in 1954. This bomb probably had a 220-lb. core of U 235, about the same amount of lithium 6 deuteride wrapped around the core, and the both of them jacketed with several tons of U 238. A 20-megaton giant of this sort can perhaps be made today for about \$250,000. This is probably the kind of superbomb Comrade Khrushchev wants to test soon. A 100-megaton monster of this type could produce half as much fallout as all the bombs tested between 1945 and 1958.

At present, we and the USSR are attempting to develop the fourth generation of nuclear weapons—the neutron bomb. What will its nature be?

Essentially, the neutron bomb would be a pure *fusion* bomb, i.e. a hydrogen bomb without a uranium (or plutonium) trigger. It would have relatively small heat or blast effect, but it would let loose an enormous flux of free neutrons over a limited area. The great speed of these neutrons would enable them to penetrate several feet of concrete at a distance of half a mile.

Why build the neutron bomb? Two basic reasons may be emphasized. First, without a fission trigger, the bomb would explode without creating any significant amount of radioactivity. Secondly, the neutron flux would be an efficient personnel-killer and casualty-producer, but it would leave buildings and other dead materials essentially intact.

There is one formidable problem to be solved before we have a neutron bomb. Just *how* can one start a fusion reaction in hydrogen without a fission explosion? It takes a temperature of millions of degrees to make tritium and deuterium fuse together. Only nuclear explosions can produce heat in that range at present. But unfortunately for humanity, some clever physicist, American or Russian, will probably achieve this breakthrough soon.

So much for the nuclear spectrum of death. Some wag suggests that what we really need is a *neutrino* bomb. The neutrino is a subatomic particle with no charge and no detectable mass. A rampant neutrino can penetrate a trillion miles of lead without hitting anything. Hence building the neutrino bomb would give the weaponeers something to do, while assuring mankind that their invention was essentially harmless. Just the opposite of Herman Kahn's *Doomsday Machine*, which

would employ the neutron to procure mankind's Instant Armageddon or push-button Judgment Day.

L. C. McHUGH



I recall saying often that in the holy Gospel the Church on earth is named the kingdom of heaven: for the community of the faithful is called the kingdom of heaven. . . . So, then, the kingdom of heaven is the Church of the faithful (St. Gregory the Great, on the Gospel for the 19th Sunday after Pentecost).

CHEERFULLY disregarding a whole hatful of qualifications, we venture to propose that for the first 15 centuries of her existence on earth the Church was mainly *objective* in her life. Her task and concern was the objective one of growth, of building herself solidly into history and the lives of men. For the next four centuries the Church was notably on the defensive. In the Reformation she had experienced the fiercest, most damaging assault of her visible lifetime. She reeled under the furious onslaught, and, as with every person or institution under heavy attack, her attention was all upon her defenses.

Now, in the 20th century of the Christian era, the Church, seeing that the strictly doctrinal campaign against her has lost all its force, grows healthily *subjective*. Her gaze is no longer fixed so steadily on the world to be won or on the enemies to be fought, but is turned inward as well as outward. She pauses in the full career of her amazing, embattled but glorious history and, by the light that is the Holy Spirit, studies herself.

The result of this new emphasis has been not, of course, an alteration of doctrine, but an equalization of stresses, a rectification of inevitable imbalances. Men who are sorely on the defensive are anxious, and are apt to show it. The Church, being now objectively stronger than she was, is calmer than she was. She sees herself more clearly than ever before.

One realization that had become obscured in centuries of polemics in a particular area was that of the basic dual aspect of the Church. The Church is an

institution, a hierarchic institution, in short, a hierarchy. But the Church is also people, the community of the faithful. *Plebs Tua sancta*, we read in that exalted prayer that is the Canon of the Mass: *Your holy people*.

That the double aspect of the Church had been firmly grasped from the beginning is abundantly clear from St. Paul, from such passages as our present Gregorian text, from a wealth of quotations assembled from the Fathers of the Church and by modern theologians such as the Dominican Yves Congar and the Jesuit Henri de Lubac. But one of the precise denials of the Reformation was that of the Church as a hierarchic institution, and one of the basic Protestant affirmations was that the Church is nothing more nor less than the assembly of believers. As in all heated controversy, there was presently excessive emphasis all 'round until, in popular speech, people said of the young man turning to the priesthood or even the ministry that he was entering the Church or choosing the Church as a career.

In our own day the Catholic laity have joyfully received from the highest possible source the most explicit assurance of what they are to the Church and what the Church is to them. Pius XII of glorious memory said to the Catholic laity: "*You are the Church*."

It is always so difficult for us radically tipsy human beings to maintain our balance between poles or dualities or disjunctions of any sort. It is so hard to be not too fat and not too thin, to be neither lethargic nor hypertense, to drink with real moderation, to discipline children without clobbering them, to hold an opinion firmly without gathering fagots for the stake. The Church is the people, but not only the people. The Church is the hierarchy, but not solely the hierarchy. The Catholic layman, like the Catholic priest, must indeed be obedient to the Catholic hierarchy. But the Catholic layman, like any other man created in the image and likeness of God, may hold an honest opinion, and may expect to receive a fair hearing as he honestly and reasonably expresses his opinion. Said Pius XII again to the pastors of Rome: "As is clear, they [the laity] will not have to give orders, but neither may they be reduced to merely carrying out orders. Therefore, leave them sufficient scope for developing a spirit of eager and fruitful initiative."

Both *shepherd* and *flock* (*pastor* and *people*) are really correlative terms and realities. One hasn't much meaning without the other.

VINCENT P. MCCORRY, S.J.

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P. McCORRY, 54

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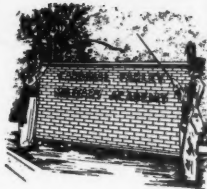
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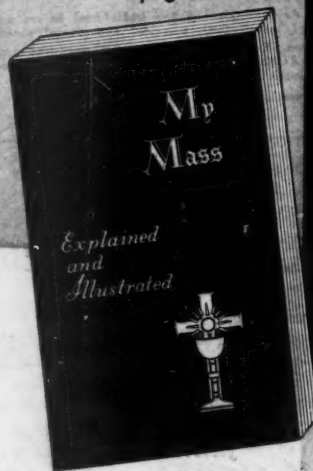
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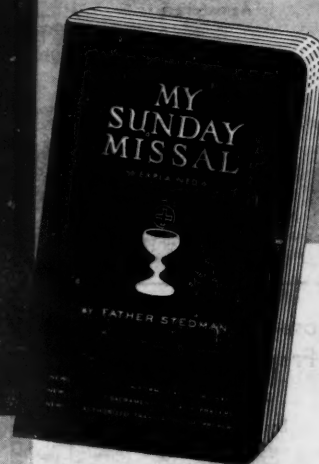
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